OLAM HANESHAMOTH,

OR A

VIEW

OF THE

INTERMEDIATE STATE,

As it appears in the Records of

THE OLD AND NEW TESTAMENT;
THE APOCRAPHAL BOOKS;
IN HEATHEN AUTHORS;
AND THE
GREEK AND LATIN FATHERS.

WITH

NOTES.

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Aspice VENTURO lætentur ut omnia SÆCLO. VIRGIL.

Olam Haneshamoth, mundus animarum quem animæ possident, statim post solutionem a corpore per mortem. BUXTORFIUS.

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INTRODUC-

INTRODUCTION.

THE work, now presented to the public, owes its birth to the following cause: having been for a number of years in the habit of studying the Scriptures in their original languages, I could not help remarking and dwelling on various intimations given in these languages, which modern versions have rendered in such a way, as by no means to convey the sense intended in the original. I regretted this the more, as the Hebrew information was important, and reflected new light on the doctrines taught by Christ, and his apostles. In nothing more did this strike the view, than in the frequent notices that are given of the invisible state. Deeply impressed with the idea that these books came from God, and that they contained information of the utmost importance to man, I returned often to the perusal, and went over many passages, not without wondering at the light and perspicuity which the original exhibited, while the translation was oftentimes dark or obscure.

It may perhaps be said, that a disquisition of this nature is of little moment to mankind, and seems more curious than useful. But, as I apprehend, it ought to be deemed a matter of primary importance, to comprehend rightly what Scripture teaches with respect to a future and an invisible state. The utility of *that* must be confessed, which discovers information hitherto overlooked; which throws new light on many passages, and which furnishes a key to others that seem mysterious and dark. Why should attempts at further elucidation be discouraged, as, if in searching the Scriptures, we ought to stop at the sense in which our fathers understood them; and, as if already possessed of all the information that could be given, to imagine that no new accession of light could arise from a close investigation of the original, or from hints, dropt either in the ancient versions, or in the writings of the Rabbins? These were much more accustomed, than Christian commentators, to dwell upon and to catch the rays of light which are reflected from the Hebrew.

If the invisible state, or world of souls, appear much oftener in the Old Testament than modern versions are willing to acknowledge, shall it be deemed unuseful or unimportant to point this out, and to shew even where it is remotely hinted; the writer being confident that such hints would be well understood by the people of that age, who took these terms

terms in their true import, and to whom they were perfectly familiar? There is that beam of light which the Heathen world sought, but never found. In the present day, researches of this kind are so much the more necessary, as every attempt is avowedly put in practice to drive men away from revelation, and the light which it affords. To them, who are enlightened in the knowledge of the divine word, no scheme, no system of belief can be presented, from which they will not turn away with abhorrence, and with renewed relish come unto Messiah, and say, "to whom can we go but unto thee, thou alone hast the words of eternal life!"

The Hebrew original connects the Mosaic economy closer with the world of souls than what any modern version does; and, as if to keep this perpetually in view, is careful to repeat, that *this* and *that* is a type or model corresponding to something similar in that invisible state *(Le-hukath-olam)* in our version, "an ordinance for ever." Such was the anxiety of Moses to refer these models to their invisible originals, that he never once thinks of the frequent repetition grating upon and loading the ear of the reader. No; the upper house was never from his view, and to this he constantly pointed. It was this accuracy of reference that brought him the praise of being faithful in all the house of God. While our version,

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in many instances, presents a medium too thick for the rays of the intermediate state to penetrate, the great original, like a prism, faithfully transmits them in their native brightness.

If such is the state of the Old Testament, is it not to be expected that it will much influence and give a similar tinge to the language of the New? The writers of the New Testament were mostly Hebrews, and educated in the bosom of the Jewish church. Their ideas, their views, their phraseology, must, of course, in many cases, be Hebrew. Unless we view these in the light of that ancient church, we shall be in danger of missing their true import, and of affixing to them a sense altogether foreign to the mind of the writers. Neglecting to do this, has been the cause of some commentators missing, altogether, the meaning of the three first verses of St. John's gospel. There the phraseology is local, and plainly alluding to the mode of expression common in the Chaldee paraphrases, and to the faith of the ancient Jewish church, with respect to the Mimra or Word. He attempts to shew that this Mimra, to the mention of which the ears of their fathers had been so much accustomed, is the very person to whom John the Baptist bore witness, as the only begotten of the Father, become flesh and dwelling among them.

In

In the *beginning*, signifies in the Hebrew way of marking the sacred books (which was commonly done by taking the first word of the book.) In the first of Genesis is the Mimra; the *Word* of Jehovah said, "let there be light, and there was light." I have made the earth, says Jehovah, by my Mimra. The Mimra was with Jehovah, not only in the sublime sense, as one brought up with him, but in that position or collocation as placed in the Chaldee paraphrase (for to a Jew this was a home argument) that when Jehovah appeared acting, still the Mimra was there, *ad latus*, as the acting agent, and in such a way, and employing such epithets of Deity, as that the Mimra also was God. From this I could perceive a closer alliance between Judaism and Christianity than what I had heretofore done; that the latter naturally grew out of the former—that to fulfil the law, as Christ speaks, expresses not abolition, but *completion*; or that that part of the divine plan is done and past, in the same natural way as the fading of the blossom is found to terminate, not in the breaking of the branch, but in the formation of the fruit.

Mankind are the only creatures on earth, who are summoned by the voice of celestial wisdom to attend to a future and an invisible state. They are reminded that the present is the time given to provide for the future; that a harvest is approaching, which,

which, whether they have carefully or negligently sown, they must reap; that their manner of life here extends its effects into their *After-state*, and impresses on each individual a character which must be his through the revolutions of an endless existence.

A temporary divulsion of soul and body is to take place, which awaits not our consent. By it we are transmitted to another region, and put into another mode of being. What that state is, as to the life led, its enjoyments and actions, are secrets confined within the precincts of that country, between which and our world, death interposes a veil, through which no mortal eye can penetrate.

Revelation comes in aid to human ignorance, and raising the veil a little, gives us to know, that after death, while "it is well with the righteous, it is ill with the wicked;" that while the portion of the former is light and consolation, the latter lift up their eyes and are in torments. It then deeply concerns us to know, and in some degree to ascertain, whether happiness is to be our future lot; and, while days are indulged, to meditate with fruit upon the things which belong to our peace. If timely consideration and prompt exertion be our indispensable duty: if to look into our *After-state*, before we approach close upon it, and to understand somewhat of it as to its future consequences, be *wisdom*, this ought to be our ruling principle,

principle, our primary object upon earth. The lamp of life burns only for a few days, and then is extinguished for ever. This is a necessity; this is a law of our nature to which we, however unwilling, must bring ourselves to submit. We know the place to which the body is consigned, but the destination of the spirit, no human sagacity can trace or discover. These gates of death cannot be opened to gratify our curiosity, nor can we see the doors of its shadow. The awe of an unknown, an untried Power, naturally invades us, while the only relief we can have, is, from that voice which announces, "on earth peace, and good will toward the children of men."

It is merely our ignorance and vain fears which clothe death and the invisible state with a dreary gloom. Did we know the whole, this gloom would instantly dissipate, it being nothing but a spectre of our own raising. The body, committed to the grave, we would view as a *trust*, to be re-delivered with interest; like the seed, which, although committed solitary to the furrow, soon emerges to the view, with its beauteous assemblage of branches and fruits. In the spirit of the Brachmans of India, we would consider the present life as merely the period of gestation, and that death was truly a birth into a higher and nobler state of existence.*

* Strabo, b. 15.

We

We have naturally clinging to us a prejudice in favour of the soul's surviving the body; "for who would, to dumb forgetfulness a prey, resign this pleasing anxious being?" Annihilation is the dart that reaches the spirit. We are unwilling to surrender to it the friend we have venerated and loved: his voice and looks still maintain a place in our imagination, long after his mortal remains are mouldered into dust. This is an opinion which seems to have pervaded all nations, the source of which might be the revelation of the Deity, formerly made to man, and transmitted down from times reaching far beyond any records.*

Of the most enlightened in the heathen world, the language was mingled with much diffidence and uncertainty. They affirmed that to obtain a clear knowledge of these things was impossible, or, at least, very difficult in this life. When the patriarch Enoch was taken away from among men, it appears to have been the belief of that age, that his removal was a singular exertion of Omnipotence, and that his after-state was with God. This event must have been viewed as amounting to a declaration to the people of that period, that souls existed somewhere, and that the place, and manner of their existence, were things very remote from the knowledge of mankind.

* Permanere animos arbitramur consensu nationum omnium. *Cicero.*

Men

Men may ransack the bowels of the earth, and bring up its contents to the day; they may traverse unknown oceans, and discover countries lying far remote on the face of the globe; but it is not given them to pass the limits of nature, or to explore the recesses of departed spirits. This is a region from which none can return. Here is a path which no human foot re-treads, and which "the vulture's eye hath not seen." Its waters of communication cannot be approached, or navigated by human skill. The little we are admitted to know, must come from HIM, whose presence fills all space, and whose eye penetrates through all worlds. In his wisdom he might see it to be necessary that man should not be left in total ignorance of that state which succeeds to the present, while a full discovery might be either unsuitable, or, for the present condition of man, wholly impossible.

We are naturally fond of description, and lend a greedy ear to narratives of the various minutiæ of a newly discovered region. But the Supreme Majesty of heaven, with respect to the world of spirits, is superior to this, and rather checks than fully gratifies human curiosity. Men must be content with the measure of knowledge vouchsafed. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Enough is revealed to awaken dili-

gence, in order to seek first the kingdom of God and his righteousness; and it ought to be deemed sufficient that we are told that we do not *wholly* die, and that from God happiness is authoratively offered, and the way which leads to it, clealy pointed out.

The doctrine of an invisible state runs through the whole of Scripture; and, on a proper attention to this, depends the sense of many a passage which alludes to, or pre-supposes it. In a variety of places, where this state is imagined to signify no more than a grave, it is evident that the meaning must be sunk, and a sense suggested quite foreign to the mind of the writer. Thus the Psalmist says, "they that seek my soul to destroy it, shall go into the lower parts of the earth; they shall fall by the sword; they shall be a portion for foxes."* If the *lower parts* of the earth denote no more than a grave, how could they be a portion for foxes? Understanding it in this light, the sense of the passage is lost; whereas, he meant to tell us, that they who seek for his life, shall themselves go to the invisible state; by a vulgar error, understood here to be at the bottom of the earth, and that their bodies would lie unburied, and exposed to be devoured by wild beasts! When Christ declares, "upon this rock will I build my

* Psal. lxiii. 10.

church,

church, and the gates of Hades shall not prevail against it. Some have explained this to signify the craft and subtlety of Satan and his angels, against the people of God; whereas, nothing more is meant by the words, than that the church is not to be lost in death; which is here termed periphrastically, the gates of Hades. The reason of death being termed gates, seems to lie in this, that death is always the cause of the spirit's entering into Hades.

Understanding the term Hell, in the Christian acceptation, for the place of torment, the propriety of certain expressions and comparisons is lost. Who, for instance, can discover the propriety of Jonah's saying, out of the belly of Hell cried I? Surely there was no resemblance between the burning lake and the belly of a fish. But this, when understood in the Hebrew sense, is apposite and proper. When he found himself confined within the belly of the fish, dark, shut up, and no way appearing of ever escaping from that situation, this exactly suited his pre-conceived notions of Sheol, as lying at the bottoms of the mountains, and the "earth, with her bars, closing upon him for ever." In this last expression we have a full description of what was the popular belief of that age, with respect to Sheol, or the place of souls. When Christ said, "as Jonah was three days and three nights in the whale's belly, so should the

son of man be three days and three nights in the heart of the earth;" he spoke in conformity to the popular belief, with respect to Sheol, as being situate in the lowest parts of the earth, or about its center; reckoning the mistake of situation, supposing there were a mistake, a matter of indifference, while, by his suffrage, he established the truth of the thing itself.*

Again, a numerous class of mankind, when in these books they read of nations being brought down to Hell, may be led to think that Scripture, while it asserts this, has already decided on their eternal state, and thrown them into the place of torment; than which nothing can be more unjust and remote from the truth. Whatever is to become of them after the resurrection, is a secret which we are not admitted to know. The amount of the information given, being only this, that they were brought down to the invisible state; for in this state the people of God, under the figure of trees of Eden, are represented as existing at the same time; "and all the trees of Eden, the choice and best of Lebanon, shall be comforted in the nether parts of the earth."† *Comforted*, is the very term that is used with respect to the

* Vocant Hebræi Sheol infimam partem mundi sew quæ est sub pedibus nostris, cirea telluris centrum eamque cœlo opponere solent. CLERICUS.

† Ezek. xxxi. 16.

situation

situation of Lazarus, in opposition to that of the rich man, who is said to be in torment.

They also, if understanding the word hell in the vulgar acceptation, must labour under perpetual mistake. Reading of Christ, "thou wilt not leave my soul in hell, nor suffer thine holy One to see corruption:" what strange fancies have come into the heads of men? Some have imagined he went to triumph over the spirits of darkness there; others, that he went to release out of that place, the souls of all the patriarchs and fathers of old; others, that he went to suffer, himself, the pains of hell. Into these mistakes they could never have fallen, had they attended to the usual sense affixed to Sheol, by the nation of the Hebrews. Nothing more being intended, than that, after death, the soul of Christ went to Sheol, the place of other departed souls; in which it was not, like these, to continue till the general resurrection, but to be raised before the body should begin to see corruption.

In the following work these misconceptions are attempted to be remedied, and such views of the invisible state given as are apprehended to coincide with those intended to be conveyed by the original. Understanding things in this manner, will tend to throw a new light on many passages of Scripture, which otherwise are dark or obscure. Betwixt hasty and ill judged applications of expressions, sometimes

sometimes to the glorified state, and sometimes to the church upon earth, the intermediate state is lost from the view; whereas these, when applied to this last, get into their *true places*, and appear with singular beauty and propriety. Here I adduce as an exemplification of this, a passage, which being understood otherwise, the sense given of it seems forced and unnatural. Heb. viii. 11. "They shall not teach every man his neighbour, and every man his brother, saying, know ye the Lord; for all shall know me, from the least to the greatest." There is a difference, says Esthius, as to the meaning of the promise: the fanatics hence conclude, that there is no necessity for an ecclesiastical ministry, and that internal impulses ought to be waited for; but, replies he, this interpretation militates with other passages of Scripture, which prove that there must be an external ministry. The comment of Grotius is most extraordinary: "I will cause them to have my law by heart, by the multitude of synagogues which shall then be in the land, where the law will be taught thrice a week." Indeed! as if any precept preserved on the memory could confer the knowledge here intended, and as if this attending at the synagogues was not being taught by others. This promise, says Augustine, and some others of the Fathers, with whom also joins Maimonides, pertains to the future age; and by so understanding it,

it, every difficulty in the explication is at once got over.

I would here embrace the opportunity of recommending ardently to students of divinity, and candidates for the ministry, a close and diligent application to the Hebrew. I have known several clergymen who have spent triple the quantity of time to make themselves masters of the violin, which would have more than sufficed for the acquisition of a considerable skill in this language; the music of which they would, in the end, have found much more attractive and lasting. Many have imbibed the unhappy prejudice, that our public version is so accurate and unexceptionable, and so faithful a transcript of the original, as to supersede all labour employed this way, as superfluous and unnecessary; but, on application, they will certainly find the case to be otherwise. No translation of any classic that has ever yet appeared, has had the effect, nor, I trust, ever will, of superseding the study of the Greek and Latin. It must still be acknowledged, that the meaning of an author can be best known only in his own language; and if this be admitted in the two foresaid languages, it ought not to be denied to the Hebrew. In this tongue there are modes of expression which a translation cannot reach; and which, by supplements, injudiciously foisted into the text, are much injured; a proper under-

understanding of which, as being the book of God, must be extremely consequential to man. The beauties of the classics are the withering blossoms of time, but the plants which rise in the soil of the Hebrew, are the children of eternity.

The greater the proficiency that is made in this tongue, the brighter will be the light which it will shed over the writings of the New Testament. In this latter, Hebrew names, Hebrew customs, Hebrew phrases, and Hebrew allusions, are perpetually occurring. These are all rendered familar and easy to the close student of the Old Testament. Of these, extended exemplifications might be given, did it not more properly belong to the body of the work, where they are to be found. Comments on various passages may be ingenious, but unless the sense of the Old Testament be kept in view, such ingenuity is but fanciful, and, at best, misapplied.

Of the injudiciousness of supplement by the translators, where there did not exist the smallest necessity, I gave an instance in Rev. i. 17. where Messiah plainly speaks himself to be Jehovah, by assuming the very epithets that are assumed by the Jehovah of the Old Testament. In our version it runs thus: "I am the first and the last; *I am* he that liveth and was dead, and behold I am alive for evermore:" which, as being the same person who speaks, is evidently an adoption of the

the stile of the Old Testament church. "I am the first, I am the last; and besides me there is no God." On which I would remark, that our translators have, without necessity, thrown out the second copulative, and supplied its place by the interpolation *I am*.* This occasions a rending off the term *living* from its fellow epithets *first* and *last*, and joining it to the following; whereas, in the original, it appears to stand opposed to it by the third copulative, which, according to the Hebrew idiom, possesses oftentimes the force of the adversative particle *but*. Thus, "I am the first and the last, and the living being; but I was dead, and, lo! I am alive for evermore."

In the study of the Hebrew original, they will be drawn to look into the version of the Seventy and Vulgate; and they will, in many instances, find that the copies from which these versions have been made, must have considerably differed from that from which our version is taken, and yields at times a plainer and a nobler sense. Of this remark, the greater part of Dr. Lowth's various readings and criticisms, affixed to his translation of Isaiah, is an illustration.

A new necessity has also arisen in present days, of paying a closer attention to the originals, from the unparalelled affrontery of attack that has of

* The 18th verse ought to have begun with the last clause of the 17th.

late been made on the sacred writings; and from the avowal, that they will bring weapons from these very writings to operate against them. Surely the Hebrew scholar must smile, when arguments are seriously attempted against the antiquity of some of the books of the Old Testament, from certain names of things, which exist not in the original, but are only to be found in some of the versions. Should any one urge against the antiquity of the book of Job, as has really been done, that Arcturus, Orion, Pleiades, are Greek terms, and therefore afford a proof that the composition, going under the name of Job, is comparatively of modern date; the venerable patriarch, if permitted to speak for himself, would say, "I am not accountable for these terms; they no where appear in me." Yet this mode of detection is not obvious to them who are ignorant of the original, and who never heard Job himself speaking in the language of Uz.

In the following work I have endeavoured to trace, through a variety of passages of sacred writ, intimations of this state, where the definitive terms, Sheol, in the Old Testament, and Hades, in the New, are not employed. I was the more solicitous to discuss these, because containing notices of this state, which are undesigned and inadvertent; and which, however circumlocutory or figurative, were well understood by the people

of

of that age. In this labour, these traces struck me more forcibly in the originals than in the translations, in which, from the infelicity of the version, they are overshaded or lost. I have at times derived considerable advantage from the Septuagint version and the Chaldee paraphrases, which generally give a faithful representation of the sense which their original copy presented.

The Jewish Rabbins are, in many things, faithful to the text of Scripture, and are sometimes happy in expanding a divine sentiment, which is couched in few words in the original. In many of their expressions they are surprisingly christian. Their phraseology, with regard to the things of the unseen world, bears a remarkable resemblance to that of Christ.*

The Apocryphal books, although not admitted into the canon of the Scripture, are nevertheless good authority in shewing what were the opinions of the people of that age, with respect to the invisible state.

Some of the writers of the heathen world are called to give their evidence; not as if Scripture needed their testimony, but chiefly to shew that their rivulets, however mixed up with the mud of

* In Œvo Futuro nec est esus, nec potus, nec liberorum procreatio. *In tractatu Berachoth*, chap. 2.

They who are counted worthy of that world, neither marry nor are given in marriage. Luke xx. 35.

time, in all probability derive their source from Eden.

The Greek and Latin fathers come last of all, as being posterior in point of time. They appear for the purpose of shewing how harmonious they are in understanding rightly those notices which are given of the invisible state in the writings of the Old and New Testament.

In prosecution of this subject, the following plan is proposed to be adopted:

1st. To premise some considerations on the design or end of the intermediate state, and the mutual relation to each other of soul and body.

2dly. To discuss such passages of Scripture, in which are given indirect or undesigned notices of the intermediate state; and to throw such together from both Testaments, for the purpose of mutual illustration.

3dly. To investigate what opinion the antient Hebrews entertained relative to the place of departed spirits, under the direct terms of Sheol in the Old Testament, and Hades in the New.

4thly. To take a view of the progress which this opinion made, and the distinctive terms that were given to the mansions of the righteous and the wicked, during the period that intervened between the last of the prophets, and the coming of Messiah.

5thly. To inquire what opinions the heathen world

world entertained on this subject, and how far they coincide with, or may be supposed to have been derived from revelation.

6thly. To set forth the opinions of some of the fathers of the Greek and Latin churches, of the three first centuries after Christ, as understanding Sheol and Hades to denote the place, or what the Jewish writers term, the world of souls; and never confounding these terms with that which in these respective languages is employed to denote the grave.

This, I would hope, will not be deemed labour misemployed, as this is a region, whatever it may be, or wherever situated, that we are all some time or other to visit. Of this we are concerned to obtain, in a practical view, what information we can, that the time of our departure from earth may not take us by surprise.

In this work I profess not to meet the curiosity of mankind, but rather to point to the light which Scripture affords, and to lead the way to others, who, bringing to the task superior talents, may apply with greater success to investigations of this nature.

The state of souls, after death, has been a matter of anxious inquiry among all nations. That *dark unknown*, which is beyond the grave, presented something awful to the human contemplation: like the thick cloud which precedes the thunder

thunder clap, a dread still hung over them, that the dissolution of the body was not a termination of existence. In the dying soliliquy of the Emperor Adrian, we see how loath the soul was to part with its help mate, the body. The land of darkness and shadow of death presented their interminable gloom, and made it ask in a tone of the fondest endearment upon what coast it expected to land. Human reasonings, on this important subject, unless directed by the light of revelation, will be vague, erroneous, and vain. In whatever way men may point their researches, they possess, independent of Scripture, no means of penetrating into the invisible state.

OLAM HANESHAMOTH,

OR A

VIEW

&c.

CHAPTER I.

To premise some Considerations on the Design or End of the Intermediate State.

I HAVE put my words in thy mouth, and in the *shadow of my hand* (be-tzel-jadi) have I hid thee, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, thou art my people. Isaiah, li. xvi.

This passage may be viewed as holding forth the end or design of the intermediate state, termed in the New Testament, Paradise, and what is to follow upon the conclusion of this state—the creation of the new heavens and new earth, wherein dwelleth righteousness, and the public and solemn avowal of his people, in the face of all generations.

An

An analysis of the original will shew, that this *putting words in the mouth, and hiding in the shadow of the hand*, is expressed as being preparatory to the two following acts, the new creation, and the visible selection of the people of God into one body. In the original, the former is expressly said to be *for the planting* of the heavens. The one goes before, and the other comes after, as its intended consequent.

While here, the people of God who fear him, and who think upon his name, are not by him publicly distinguished. Like the wheat and the tares, growing in one common field, they live blended in the common mass of mankind. As the leaf drops in silence from the tree, so they disappear in their several generations, unobserved, and are heard of no more. Their names are not fated to glitter on the historic page; "the boast of heraldry, the pomp of power," is not theirs; but, instead of this, there is with Jehovah a book of remembrance for them, and the solemn declaration awaiting them, "that on that day in which he makes up his jewels, they shall be *his*." Agreeable to the expectations of the people of the Old Testament times, Christ promises to those of the New, that he, on that day, will confess them in presence of his father, and in presence of the holy angels. Their re-emerging from their long invisibility, St. Paul terms the *revelation* of the children of God. Rom. viii. 9.

In

In that state, the expectation formed by the departed spirits, of a superior glory yet to come, was termed in the most eminent sense, the *hope* of Israel; and this arose from the promise of God made while life was. In death this hope lived, and went with the soul to the invisible state. This the apostle Paul asserts in the most express manner, when he says, "that it enters within the veil." The object of this hope, as being future, and not yet obtained, is said to lie *in full prospect before them*. Heb. vi. 18.

This state, the schoolmen consider as only a step towards perfection, and a part of the way already gone over. In the journey to immortality, it is one advance or stage gained; but that height of glory to which man is destined to arise, is when the individual is made complete at the resurrection.

Human nature created by God, and consisting of two parts, had happiness proposed as its chief end. The end, however, of one of the two, is not the end of the whole, but God created the whole man. The resurrection is the period when God will fully justify to man the appellation of calling himself his God. Hence it is, that Christ refers his disciples to the resurrection, as the period of reward; and St. Paul says, that "we must all be made manifest before the judgment

seat of Christ, in order to receive,* through the medium of the body, the following *(tα)* whether happiness or misery, according to the life led upon earth." So it is expressed in the Revelations, "Thy wrath is come, and the time of the dead that they should be raised, and that thou shouldest give reward unto thy servants, the prophets and to the saints." Hence the apostle just now mentioned, speaks of the crown of righteousness as being, at death, *laid up* for him.

It is not given us to know what plan infinite wisdom would have pursued in its provision for human happiness, had man stood his time of probation. There would have been no diminishing of the species by death. In this way, by the addition of generation to generation, the world would soon have been overstocked, and the Deity must have taken some other method to dispose of them who were seniors upon earth, in order that the latter classes might have scope to pass their earthly day, until they, like those who preceded them, should, in their turn, be moved to another region; for some have been of opinion, that in this state of things, men would have been translated visibly from this lower to a higher abode. Friends would

* "Through the medium of the body," a phrase expressive of the resurrection. That each one may receive these through the medium of the body, in proportion to what he hath done, whether it be happiness, or whether it be misery. 2 Cor. v. 10.

have

have been then summoned to take the pleasant farewell: no tear would fall, but the tear of joy; and the language would have been, "in a little we will see you again."

The Jewish Rabbins have a conceit that Adam, before he fell, had not given him that immortality, which, after the resurrection, renders the body incapable of death: that the food which he took implied this, in as much as it was intended to supply the daily waste to which his body was subjected; but that God had blessed him with such an equal temperature of constitution, that while he made the will of his Creator his rule of life, life was continued; that after he rebelled, by indulging the bodily appetites, beyond the limits appointed, and was entangled in the things of earth, he departed from that equality of temperament, and became obnoxious to death.*

When death, by sin, entered into the world, the cunning tempter might flatter himself that the disappearing of the human species from the face of the earth, was a blotting out for ever from the book of existence, the fairest part of this lower creation, but the intermediate state swallows up this flood which the dragon threw out of his mouth. What he might deem annihilation, is only a tem-

* At postquam rebellasset, affectibus corporeis indulgens, rebusque materialibus implicitus fuisset, exiisse à temperamenti equalitate morti facile obnoxium factum. *Pocockii Miscel.* p. 200.

porary separation of the two constituent parts of man.

From the page of inspiration we learn, that this enemy of man, and his fellow spirits, are kept in chains of darkness until the judgment of the great day. Now, interpreting this darkness in analogy to the nature of spirit, we may view it as expressive of that profound ignorance in which they are kept with respect to the works of God—their progress and final tendency; and that the little which they are permitted to know, cannot so far alter their state, but that they are still in darkness. To spirits of a superior nature, this situation must be very painful, in as much as we find that the happiness of the blessed angels consists in comprehending the works of the Creator; every new display filling them with joy, and alluring them on to make farther discoveries. On the other hand, the apostate angels might, on the subject of man, search and reason, and "find no end in wandering mazes lost." Ignorant of those refreshments and comforts which await happy souls in Paradise, they might imagine that death, instead of being, as in fact it is, the gate of life, is a termination of existence. Sin then, as originating from the advice they suggested, was the root of death; and death gave rise to the intermediate state, or the shadow of the hand of God, the temporary retreat of happy souls, out of which they

they are to come at the period of manifestation, when "their righteousness shall appear as the light, and their judgment as the noon day."

By the introduction of sin into the world, the whole creation was subjected to vanity; and this, of whatever inconveniences it might be the occasion to various orders of beings, contributed its share in ripening things, and preparing them for the final result intended by eternal wisdom. The creature, or rather creation *(ktisis)* we are told, did not willingly submit to this arrangement, but was forced to bend its neck to the yoke. To an eye confined merely to earth, all things were to appear to be vain. By vanity, understanding, in general, such a change in the state of the world, as that things in their duration and purposes are detorted from their primary end, and sunk to some degrading and inferior use. While the period of mortality lasts, it is, abstracted from eternal concerns, to be the period of shadows; when vegetables and animals, the instant they appear, are to hasten back to the womb from whence they sprung, and when the noblest exertions of man, eternity out of the question, are to resemble the coruscations of the lightening—meeting the view with their momentary brightness, and then are gone for ever. Such a state, Solomon calls vanity; and St. Paul, the bondage of corruption.

This

This subjection of the creation to vanity, is the will of the superior Lord, and a prosecution of his plan, in order to answer the purpose which he has in view, namely, to pave the way for a universal emancipation; when creation itself is to be freed from that bondage of corruption which at present pervades every part of it. To the human eye, the children of God, in their several generations, drop out of the world and are heard of no more. In their restoration, creation is represented as being peculiarly interested, as itself expecting to be a future participant of that glorious liberty with which the children of God are to be invested at the period in which they are to be revealed. To creation this hope is given, that a general restitution will take place, and all things become new. The heavens have received Messiah, until this glorious period roll round, when the sons of God being separated from the general mass, and arrayed in robes of light, shall meet the view of all generations. The quantity of time flowing on till then, may be considered as forming the exact duration of this state, into which the souls of the righteous are gathering, and where they rest from their labours till the day of retribution.

The admission of the creature into the liberty of the children of God, may denote, that in the new world, which is, as it were, to arise from the ashes of the former, there will be no tendency in any

any thing to decay, no divulsion of the parts of any being, so as that it should cease to be what it is: but that a perfection of beauty, and a permanence of duration, will now be the happy lot of all existences; when there will be a return in every part of nature to the primary purpose for which it was created, and instead of being subservient to sin and vanity, reflect the Creator's glory.

Whether the creature is said to look out for this *(apocaradokia)* by the figure prosopopeia, by which human actions and affections are given to inanimate objects; or whether there be really in nature a latent resistance to this corruption, termed by St. Paul *groaning* and *travelling*, and a bending toward their original and primary constitution, cannot by any investigation of man be satisfactorily ascertained. Something, however, indicating this, may, in some small degree, be discerned. The grass, when trampled down, seeks its first and erect position, and animals struggle to preserve their existence.

It then appears, so far as we are permitted to understand a little, to be the plan of heaven, that the *whole* of the human existence should extend through the three following states. The first, the time of their earthly sojourn; the second, that interval that takes place during the separation of the soul from the body; the third commences with the resurrection,

resurrection, when body and soul being re-united, the whole man is advanced to glory, honour, and immortality. The first period is that from which the two following periods take their direction, and terminate in happiness or misery: for as a man sows, so shall he reap, and in proportion as the things pertaining to his peace, have been attended to or neglected, so shall his future states be. The first state is of a few days, and short and brittle is the thread of life. The second is the period of rest and comfort, and awaiting for the "sonship, even the redemption of the body." The third is peculiarly the period of light and gladness, when what was sown in time is fully grown up and matured to its appointed perfection.

During the period of mortality, man converses with shadows, himself a shadow, all visible things being in a perpetual flux. To this law, he, however dignified his nature, is subject, as well as the insect or the vegetable. At his best estate he is but vanity, and however vigorous his health to-day, or comely his port, or high his reputation, to-morrow he is gone, and the *very things* which have been the object of the world's admiration and esteem, like the gilded clouds of the west, are now for ever faded from the view.

We now turn to investigate that mutual dependence which soul and body have upon each other. This, it is apprehended, may tend to unfold,

fold, more clearly, the wisdom and end of the intermediate state, till the time of the resurrection.

The body may be viewed as the instrument or organ of the soul. It is only through the medium of the former, that the latter can have any connection with, or knowledge of the material world. The senses are its instruments of perception, to convey to it information with respect to the figure, size, quality, and distance of objects. However near any object may be, yet if not in contact with any of the senses, it is to the soul as if it did not exist at all. Death seals up the senses, and cuts off the soul entirely from any communication with the world of matter. The instant a person dies, all on that quarter is one universal blank. We have, indeed, a prejudice which we very early imbibe, that of imagining that the soul, in its state of separation, still has a view of the visible creation, and is capable of various functions and operations. This is not the soul, but a creature of our own formation. Influenced by this prejudice, there is one sect among Christians who deny, in the proper sense, the resurrection altogether. Regarding the soul as an independent and unfettered existence, they declare that they cannot see what end a resurrection would serve, and that by this, to re-immerse the soul into the body, would be to bring it under subjection a second time. But it may be asked, in what sense could death

be termed an enemy, if the soul were not hurt by it? Death undoubtedly is a punishment, and such, that from it, in its temporary effects, God will not exempt even the righteous. This act of dissolution is a breaking down of the human existence, an event reluctantly submitted to, and in the hope that the "fallen tabernacle will be reared again." Death then is an enemy, so far as it is to man an interruption of *being*; understanding by the term *man*, his two constituent parts united. By this we may learn, that every Christian who passes through death into the invisible state, enters into that state mutilated, and subject to certain disabilities; that is, so far as he is cut off from certain acts and enjoyments which can take place only through the medium of the body: still, however, his present lot is rest and comfort, under the shadow of the divine Majesty. Now death becomes an enemy to the soul, in this way: it strips it of its organ, the body, by which it could exert itself in a variety of ways upon matter. It shuts up for a season the channel through which many an enjoyment was wont to flow: it makes it an exile from the *mundus aspectabilis*, or visible creation, and keeps it in a state in which it cannot, till the resurrection, enjoy the crown of righteousness. Such is this state, that the *detainer* is termed the last enemy that is to be destroyed, and to deliver from which, requires a ransom.

"I will

"I will ransom them," says the Deity, "from the power of Sheol." The soul then, without the body, cannot put forth any such acts as might induce a change of condition, or of character. Repentance, mortification, a divine life, victory over temptations, are now become wholly impossible. If righteous, it has now ceased from its labours; if reprobate, the graces and virtues of the Christian life are, by the fall of the body, rendered altogether impracticable. Its present lot is to brood in sad contemplation over that wrath, which it is conscious is awaiting it, termed by the apostle, "a fearful looking for of judgment."

Such is the importance of the body, considered as the organ of the soul, that the period of the first union is called the accepted time, and the day of salvation; when Jehovah says, he is near, and invites men to seek him while he may be found. "If the bread is to be cast upon the waters; if a portion is to be given to seven; if in the morning the seed is to be sown;" all this can be done only through the medium of the body. Death arrests the character, and sets the seal upon it for eternity. "As the tree falls, whether to the north or to the south, there it will be found." But while death, in its temporary effects, is penal, it is in the final issue an unspeakable advantage; the very infliction of it being a step taken in the great work. Death, in the demolition of the human frame, is

one great advance towards its consummation. The gold is melted down in order to be rid of the dross, that at the day of Christ it may come forth in all its purity. A tumor, distended with putrid matter, may be painful in the act of amputation, but vigorous health is found to follow: so death performs on the body the painful but friendly operation: it separates, for a little, the spirit from its corrupted mass. Short sighted man may mourn, but the trivial inconvenience of losing the body, is soon to be compensated by the recovery of the same, now wearing the crown of righteousness, and shining as the sun.

This temporary separation of body and soul, is not even a suspension of the work of bringing man to glory, honour, and immortality. It is merely the winter of the body, and a preparation for the ensuing spring; when the seed that has for ages lain concealed under the furrow, shall emerge into day in all its native comliness and beauty.

From the words of St. Paul it would seem, that while the body is in the grave, and the soul in the invisible state, something like a secret process was carrying on as preparatory for the resurrection; "for," says he, "he who hath begun the good work in you, will perform it *up* to the day of Christ." Of this, however, a more full discussion is reserved to another part of the work.

It has been thought, but to my judgment somewhat

what improperly, that the soul, by itself, is a distinct and perfect existence; while the body is viewed in no other light than that of a prison, out of which it is fain to make its escape by death. We naturally imbibe this prejudice from the Greek and Roman authors; men, who never entertained the remotest idea or expectation of a resurrection. Without being aware of sliding into their track of thinking, we are too prone to view the body as the clog of the soul, and to which no more regard is to be paid than to any other extraneous matter. Such is the language of the philosophic Seneca; "But as we neglect the hair, when shaven from the beard, so also that divine spirit, on the eve of its departure from the body, pays no regard to what becomes of its receptacle, whether the fire burn it, or wild beasts tear it, or the earth cover it: it accounts it no more part of itself than it accounts the after birth a part of the infant after it has come into the world." Similar to this is that passage of the Emperor Antoninus: "as thou, in the natural course of things waits, when being an embryo, thou shalt come out of thy mother's womb, so in like manner expect the hour when thy infant soul shall drop out of its integument." Here the body, like a shell when broken, is set at nought, as a thing which they have not the smallest expectation of ever seeing renewed. Owing to this prejudice, perhaps it is, that that respectable

respectable author, and worthy divine, Dr. Butler, Bishop of Durham, observes, in his Analogy, that our bodies are masses of matter, in which, except that they are united to us, we are not much interested in, more than in any other foreign matter, which we employ to convey information to the percipient—such as perspective glasses, to assist us in surveying distant objects; or poles, to reach to things that lie beyond the extension of our arms. "There is not," says his Lordship, "any probability that we have any other kind of relation to them (the bodily members) than what we have to any other foreign matter, formed into instruments of perception or motion: suppose into a microscope or a staff." Now, I apprehend, this is setting the body considerably below the Scripture scale, and carrying things to an extreme. The bodily organs, and the most adroit instruments we can form, can never come into comparison. To the latter, no moral blame or praise attaches. In a case of murder, the sword and the dagger are not punished, but the arm that wields them is. The patriarchs seem to have had another idea of the matter: they were uncommonly anxious that their bodies should be laid in the tombs of their ancestors, but they did not manifest a like anxiety with regard to any favourite instrument, that it too should be deposited in the grave. Undoubtedly the soul must leave behind it, the body as well as the microscope

croscope or the staff; but then it expresses no desire to recover the latter, while it fondly expects the period when it is to be re-united to the former. Scripture teaches us that the body, although not the principal, is an essential part of man, and which, even in a state of separation, is not to be considered as equally alien to the soul as any other portion of matter; but that although no longer visible, it is still in the view of HIM, who is intimately acquainted with all the particles of matter, through their endless varieties and relations.

As we unwillingly resign the body, so Christ propounds it as an object, to revive the drooping spirit, that he will raise up the body at the last day. The very baptism of the first Christians involved in it a promise of the restoration of the body; "if the dead rise not *wholly*," i. e. both body and soul, says St. Paul, "why are we baptized for the dead?"

We, indeed, experience that we are fettered by the body, and that it does not possess that willingness to accede to, nor that agility and vigour to execute the purposes of the soul: but let it be remarked, that this was not its original constitution. Then every faculty was free and perfect, and employed to its worthiest end. Reason lighted up at the lamp of heaven ruled, and every member gave quick and unconstrained obedience.

This

The body, although seemingly evaporate into air, or crumbled down to dust, is not lost; it is under the care of God. "It has fallen," said one of the Maccabean brethren, "under God's covenant of everlasting life." Being a constituent part of man, much depends upon it; for it is only with it, that we can partake of the triumphs and glories of the judgment day. This tabernacle then is under a promise of being reared again. It is given as a saying of St. Peter; "if God be just, the soul is immortal." So, in like manner, it may be affirmed concerning the body, that if there is a land promised, it must rise again.

The very care which the fathers of old took with respect to the place of their interment, is an evidence that something lay in their expectation. Why should Joseph despise a sepulchral vault in Egypt, and take an oath of the children of Israel that they would carry his body with them, and inter it in Canaan? Because he expected it again, and desired that this should be in company with his fathers, whose bodies were deposited in the same spot of earth. These all died *(kata pistin) according to the trust* they had expressed while in life. This *trust* was an expectation of things hoped for, and it was a proof *(elenchos)* that what they were looking for, was not yet come within the view. With their expiring breath they expressed the *belief* that something farther remained

to

to be done. Their declaration of this is engrossed in the sacred records, as the shining part of their character. Of these worthies it is recorded, that the most remarkable actions of their lives had a reference to this *trust*. The heavenly country was a rallying point, never from the view; a center toward which they were ever gravitating.

Adam upon receiving intimation that he was dust, and to the dust must in the end return, would soon become sensible that the principle of death was begun. He would be led to mark in himself, as years flowed away—a change. He would experience that he was now in the same decaying state as the reptile or the vegetable. The analogy betwixt him and the other appearances of nature would soon occupy his observation. He might be drawn to remark, that when the tree was cut down, the inherent vigour of the root sent forth a new body with its branches and fruits; and that when the leaves of autumn strewed the plain, the following spring supplied a new race, but it was only revelation that could make the discovery that when "man lieth down, he was not to rise till the heavens be no more," and that the departing of these heavens was the set time appointed, when he was to be remembered.

We may conceive it to be suitable to the actings of eternal Wisdom, to communicate to Adam some knowledge of that state, with which, by

his immortal nature, he was so nearly connected. That primative worship which consisted, as now, in calling upon the name of Jehovah, would be expressive of their trust, and a pleading for the accomplishment of what, under this name, he was pleased to reveal. They might commit themselves to him in well doing, as to a faithful Creator, and this might draw from him the pleasing assurance that at death they should enter into peace, and come to their fathers.

Every thing expressed with regard to this state, and its enjoyments, must, through necessity, appear under the veil of figure, or of allegory, i. e. delineations or models, not setting forth these invisible things in their truth and reality, but taken from the materials, or sketched out in colours of earth. In this view both Jew and Christian unite. It is the language of Augustine, "that under the Jewish dispensation there were some who expected blessings greater than those of earth, in whose hearts God had, by many discoveries, planted the expectation of a superior happiness. That these earthly promises made to the law of works, were signs of those blessings which follow the law of the spirit: but this was understood only by a few, who, although they lived in the times of the Old Testament, yet attained to that grace which was revealed during the period of the New."—"Either," says Philo, the Jew, "thou hast

hast not been trained up in, or not exercised in the sacred writings. They are full of hopes which are truly sublime, and the laws [of Moses] to such, whose knowledge of them is above mediocrity, afford glorious expectations."—"What the prophets said and did," says Justine, "was in figures and acts, which, like mirrors, gave a reflexion of invisible things, so as that in general they were not easily understood by all; concealing the truth in these, so that they who were desirous to discover and to learn, were put to the trouble of exertion."

In these early ages, while mankind kept together in one community, unanimity of opinion upon the article of the invisible state would prevail. Afterwards, when in consequence of the confusion of tongues at Babel, emigrations were made to distant parts of the earth, these ancient notices would come to be affected by the channels through which they were transmitted. Part would be remembered, and what was forgotten would be supplied by fable.

CHAPTER II.

A brief Investigation of the primary meaning of the two Hebrew Words Ad and Olam.

THERE is scarce to be met with through the whole extent of Scripture, according to the present version, words of more general or more indefinite signification than these two now to come under review. A discussion of these is deemed necessary, in order to settle, as much as may be, the radical meaning, from the influence and aspect that a proper understanding of them will be found to have on different parts of this work.

Their correspoudent terms *aiôn* and *ævum*, in Greek and Latin exhibit the same indistinctness of signification. *Aiôn* evidently springs from the Hebrew *aon*, one of the words in that language expressive of time. From this arises the word *ævum*, for which the native Latin is *seculum*, a section or portion of duration; usually signifying an extent of about an hundred years, or that quantity of time which goes to the existence of one generation.

The primary notion of olam is *hidden*, and both as to past and future, denotes a duration that is unknown. The Latin olim is plainly of Hebrew origin,

origin, and is expressive of the same attributives of duration, being equally applicable to the time that is past, as well as to that which is to come. In like manner, on time to come, Heathen authors impose the term *(aidios) invisible*, as all futurity presents a darkness, which no finite eye can penetrate, and therefore *hidden* and unknown. Hence the close coincidence between olam, as expressing that unknown duration beyond death, and *Hades*, as signifying the invisible world. The *es-aidion* of Plato, *to an unknown duration*, is a close version of the Hebrew *le-olam*. The form of expression, ages of ages, which afterwards came to be so common in ecclesiastic writers, both Greek and Latin, is not a native of these languages, but formed entirely on the model of the Hebrew.

Homer, whose phraseology bears, in many respects, a striking resemblance to the Hebrew, employs, in expressing a future and unknown length of time, almost the very words of the Psalmist. "But now the *might* of Æneas shall rule over the Trojans, and children's children, and their descendants, who in all time to come shall be born."—The mercy of Jehovah is from everlasting to everlasting on them that fear him, and his righteousness unto children's children." Upon which sentence I would remark, that it consists of two parts or members, and constitutes what Dr. Lowth terms a paralellism, the first member being

ing exegetical of the second. The mercy of Jehovah is here said to be *me-olam ad-olam*, not from everlasting to everlasting, but from the first of time and forward, when human beings (to whom, and to none else, *mercy* was to be extended) began to exist. *Ad-olam* is not to an eternal duration, but to a duration running out in a length to the termination of which no human eye can reach. That certainly must be through the line of time, because when time is expired, the exercise of mercy will be at an end, and its stream cease to flow.

Olam has been viewed as having its signification sometimes determined by the snbject to which it is joined. Thus a servant attached to his master, and unwilling to avail himself of the year of liberty which permitted him to go out free, had his ear bored as a token that his service was to be for ever. Yet this *for ever* could only be to the next jubilee, which comprehend a space of fifty years. Nevertheless although here is a clear definition of a given term of years, it by no means affects the radical signification of olam as *hidden*, because it was perfectly unknown to the servant how far his life would extend, whether to the whole, to a half, or to a fourth part. So when Hannah the mother of Samuel promised to bring him to appear before the Lord, and there to leave him *for ever*, this could extend only through the period of his natu-

ral

ral life. Still, however, this was hidden, because no one could tell what that *extent* would be. Thus God is said to be me-olam le-olam, from a hidden to a hidden duration, i. e. to which on either side no bounds can be placed.

Ad and olam are of kindred signification, and sometimes put the one for the other, at other times are joined together. Ad is the present participle *passing*, and comes from the verb adah, *it passed away*. It is expressive of the *flow* of time, the current of which never stands still. Passing is the radical signification of ad, as a Hebrew preposition, denoting *to*, *until*, as *far as*, *farther*, *moreover*, *yet:* and although sometimes it be differently pointed, and then is rendered *eternity*, yet is one and the same word, and reducible to the primary notion *passing*.

In the more advanced periods of the Jewish dispensation, olam came to denote a hidden place, as well as a hidden period. "And I will bring thee down to the people of the *hidden place (el-am-olam)* and set thee in the nether parts of the earth." Ezek. xxvi. 20. This name had added to it by the Jews of after ages *habba*, *coming*, the age to come. Every Israelite, says the Talmud, has his portion in the future age. It will be afterwards seen what light this throws on some expressions of Christ and his apostles.

The dominion of Messiah is said to be *sholtan-olam*, the dominion of that hidden world which he himself

himself explains, when he said to John, that he had the keys of Hades; which latter term is a literal rendering of olam. The very essence of this kingdom is, that all peoples, nations, and tongues, shall serve him: not that all mankind shall be his happy subjects, but that he shall be the disposer of the fates of all accountable beings. *To serve him,* is to be so thoroughly subject to his review, as judge, that of all generations not a single individual shall escape him. In this sense every knee shall bow, and every tongue confess. This is the name that was given to him, *Melec-Olam,* which is above every name, because it implies a distribution of the various lots of men; not only after death, but after the resurrection.

When the multitude, stumbling at the idea of Messiah being crucified, and thinking that this militated with what they had been taught from the law to expect, asked how Christ could be said to "remain *(eis ton aiôna)* for ever:" his answer here is a lamp, and completely defines the extent of *for ever,* or olam. To a superficial reader, the answer might appear to be evasive: a close examination, however, will shew that it is perfectly in point. First, he teaches them that by Christ's abiding for ever, is not meant his continuing in existence, but his continuing to act in the character of Messiah, and, while time remains, exhibiting to the children of men a day of salvation. This

explains

explains Christ's abiding. He was for the present the *sun* in their firmament. "The light is with you." What is now the extent which Christ gives to the term *for ever*? He calls it, *yet a little time*, and this in two respects; little, with regard to the term of their natural lives, and little with respect to its whole duration, as extending to the end of the world. So near in the computation of Messiah is the expiration of Olam, that he says, "lo I come *quickly*, to give to every man according as his work shall be." So near, that seventeen hundred years ago the judge was said to be standing at the door. Olam then, whether applied to duration on earth, or to that interval that is betwixt death and the resurrection, equally denotes a period *hidden* and *unknown*.

Having thus endeavoured to ascertain the radical sense of Ad and Olam, and by this to pave the way in order that the reader may the more readily enter into the meaning of a variety of other passages, hereafter to be adduced, where these words occur, I proceed now to bring into discussion, in the following chapter, a subject immediately connected with this investigation.

CHAPTER III.

The God of the hidden Period.

And Abraham planted a grove at Beersheba, and he called there on the name of Jehovah *(El-Olum)* the God of the hidden period. Gen. xxi. 23.

IN the early ages, Jehovah revealed himself to mankind under various appellations; which appellations were all relative, and, in a way, met the situation of those to whom they were severally disclosed. These gave rise to expectations, the objects of which were firmly believed in, and had a mighty influence over the life. Thus to Abraham, after he had obtained a victory, and brought back the subjects of the king of Sodom that had been carried away captive; after he had rejected the offer of the goods of these captives, because he had lifted up his hand to the mighty Possessor of heaven and earth, that he would take nothing, the Lord appeared, and bid him not to fear, for that he would be his shield and exceeding great reward. Thus with the same patriarch, when he was now within one year of an hundred, and when all prospect of offspring seemed entirely cut off, God, to prevent his staggering at the promise that he was just going to make him, began by

by telling him that he was *(El-Shaddai)* God all-sufficient. This all-sufficiency he pledges to the accomplishment of things, which to Abraham might appear so difficult as nearly to imply an impossibility—that he should be the father of a multitude of nations. Thus in the very same way by another appellation, he meets that natural terror so apt to rise in the mind at the thought of what that duration might be, over which death draws a veil; and which, on account of its being entirely unknown to mankind, was by the Hebrews termed Olam, or *hidden*; and he calls himself, as forming here the rock of their trust, the God of that period, i. e. that even that *dark unknown* should not separate them from him. So in Isaiah he is termed not only the creator of the ends of the earth, as having to do with man in his mortal state, but also the *(Elohe-Olam)* the *God of the hidden duration*, as extending his care to the departed spirits, who are still represented as waiting for him. To prevent all doubting, he brought himself under a solemn engagement to that purpose, and to which he gave the name of the *engagement of the hidden period* (Berith-Olam); and as farther exegetical of this, Jehovah adds immediately after, "to be to thee for a God, and to thy seed after thee." Now as all this is expressed as a future deed, it is upon it that the antient Hebrews raised the observation, "that God is not in the most

eminent sense called the God of any one, while he is in a state of mortality." Now this covenant, from its very name, involves in it the intermediate state, and the resurrection, when Abraham and his descendants were no longer visible to earth; and when they, as we learn from Christ, were existing, according to the spirit, and living unto God. This St. Paul plainly expresses, when he says that Jehovah is their God, in that exclusive and appropriate way, as to have them entirely to himself as a holy nation, in that place which he hath prepared for them. In the apostle's view, his being to be at some future period their God, entirely excludes earth; and is, by the reason he assigns, limited only to that city which at death receives their departed spirits. The circumstance of his not being ashamed of them to be called their God, implies such a situation as this, for on earth he has always reason to be ashamed of them, as a stupid, dull, and stiff-necked people. How oft did Abraham mistrust his protection? even Moses spake unadvisedly with his lips. Isaiah confessed that he was a man of unclean lips, and dwelling among a people of unclean lips. Here he has to "chastise them with the rod of men, and with the stripes of the children of men," but there his laws are in their hearts, and correction has no place.

This is the very view which Christ himself exhibits in that passage of the Pentateuch, which had been

been so much overlooked by the Sadducees, as containing a proof both of the present subsisting of the soul, and of the future resurrection of the body. "I am the God of Abraham and the God of Isaac;" I am the God of their hidden period or secret state of existence. Disappeared from mortal view, their souls are still in the *secret place* of Jehovah. This Christ virtually expresses, when he says, they all live unto him; that is, every particle of their existence (which is never the case in this world) being entirely devoted unto him. Hence when to Abraham Canaan is promised, not simply, but as a possession (Olam) of the hidden period, his idea rose from earth to heaven. The country which he now has in his eye, is enobled by the epithet which is added, *heavenly*; and he cheerfully acquiesced to become a pilgrim here, while the hope was given him of being exalted to be a citizen in that city which God hath prepared for him.

In this act of invocation we may view Abraham as pleading with God, the benefit of the discovery which he had condescended to make, and expressing his trust that Jehovah would, as he had promised, meet with him in that other world, and to whom in that state of existence his life was to be entirely devoted.

This engagement came to be termed the covenant *(kodsho)* not of his holiness, as in our version, but

but the covenant of *his separation*, that is an agreement (which is decidedly explanatory of the original word) to take his people by death from among the nations of the earth, and to give them a deliverance from enemies, in order that they might serve him in holiness and righteousness. Of this glorious and perfect separation, there was exhibited an earthly reflexion in the separation of the children of Israel from the rest of the world, and giving them for their observance a distinct body of statutes and laws. The raising up the horn of salvation, or Messiah, was, according to Zechariah, "in remembrance of his mercy to Abraham and his seed, through the extent of the *future age*, and to shew mercy to our fathers." Nothing could have moved our translators to recede from the sense given in the vulgate version, and to intrude their own supplement, *promised to*, but the apprehension of giving somewhat of countenance to the *limbus Patrum*, in which these fathers were by some supposed to be. They saw plainly the sense of the words, "to exercise mercy with our fathers," but they could not digest the idea of the fathers being where they needed any mercy. They did not advert to this, that they, and others, in their state of separation, needed to be ransomed from the power of Sheol; and that as Origen and others had remarked upon the words, the benefits of Christ's death reached these spirits in the invisible

invisible state.* The birth of Messiah, and what followed upon it, was the hinge upon which the whole Berith-olam turned. His death and resurrection were to form the cause and ground of theirs. "If Christ had not risen, their faith had been vain." What a beautiful light does this consideration throw around the appearing of Moses and Elias, with Christ, on the mount of transfiguration! They came out from the invisible world, and bore along with them the warm wishes of that world; expectants of Jehovah—eager for the resurrection, and knowing full well what constituted the cause of it, they were desirous of conversing about it; "they spake of his decease which he should accomplish at Jerusalem."

In this invisible state, the comforts to be experienced were termed by the ancient Jewish church, "the old wine which was hid in its grapes from the day that state was created, which is laid up for the just in Paradise." Hence Messiah, when he instituted the sacrament of the supper,

* In our version, the sense, from the not pointing off as a parenthesis, the words, "as he spake unto our fathers," is much obscured. The expression *for ever*, appears without any visible meaning. The original history clears up the whole *(eis ton aiôna)* denotes the period and world, through the extent of which, God had promised to be a God to Abraham, and his seed after him. Luke, i. 54, 55. The structure of the expression is taken from the Hebrew of Micah, vii. 20. *Thou wilt perform the truth to Jacob, the mercy to Abraham,* &c.

holding

holding in his hand the cup, the symbol of these intermediate comforts, says, "this cup is, i. e. represents the covenant in my blood." As the bread represented his body, so the wine, those consolations which by him are administered in that happy world. "Henceforward," says he, "I shall no more drink of the fruit of the vine, until I drink it new in my father's kingdom."

I shall now endeavour to exhibit a more full view of the extent and diversified application of the Hebrew term, *Olam*, of which the covenant made with Abraham is the foundation. In its application to the rites of the Levitical priesthood, and its connexion in pointing every rite to its more sublime counterpart in the future age; it is, by being rendered *for ever, everlasting, perpetual,* completely veiled from the view. Commentators deem it sufficient to inform us, that these terms denote not a boundless duration, but merely the time the Jewish dispensation lasted: yet to the attentive investigator, this will by no means appear to be the information which the original intends to convey. In a great variety of places in the Pentateuch, the term *Olam* translated *for ever, perpetual,* is not employed to mark duration at all, but to occupy the place of an object to which the different rites mentioned bear an imitative reference. This, not expressed in our translation, is a very great defect. The reader, by it, is cut off from seeing that constant

stant connexion which runs between the patterns on earth and their originals in the invisible state. He is apt to wonder at the constant recurrence of *everlasting statute, an ordinance for ever,* (for so it runs in our version); but in these modes of expression he loses that nobler information which the Hebrew meant to convey, such as *"*according to the model of the future age, after the patterns of the things of the world to come.*"* Levit. xvi. 29, 34. This the apostle Paul saw, and, agreeable to the propriety of the Hebrew tongue, takes care to render, word for word. Le-hukath-Olam, he renders "to the copy or example of heavenly things." Heb. viii. 5. Here is nothing about *an ordinance for ever,* but a tracing in the elements of earth their corresponding originals in the celestial paradise.

I cannot help being of opinion that the frequent repetition of these references to their invisible originals, was of set purpose employed by Moses, in order to bear witness with what scrupulous care he, in the construction of the tabernacle and its various services, conformed himself to that model which was shewn him on the Mount. From this arose his character of being faithful in all the house of God: that the particular form of the things, the conducting of the service, through its various

* The literal meaning of *hok* and *hukah* is model or declination, whether described by lines on a plane, or by a constructed frame of the thing.

rites, was no arbitrary fancy of his, but still it was Le-Hok-Olam, *to the model of that world.*

In the passages now to be adduced, by way of exemplification, I shall give first the common translation, and then a literal version, in which these references to invisible things are expressed.

" And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them, and the priests office shall be theirs for a perpetual statute." Exod. xxix. 9. Now what is it that the reader sees here? Only a promise that the priesthood was, in the Aaronic line, to descend through a series of families from father to son. Yet when we turn to the original, not a syllable of such information was ever intended. The whole verse is the *eking out* of an examplar, and at the same time mentioning the sublime original to which it points. Literally thus: " *and the priesthood shall be to them* (Le-hukath-Olam) *according to the pattern of the future age.*"

When St. Paul says that " Moses was faithfu through the whole house, for the testimony of the things that were to be spoken hereafter," the meaning, it would seem is, that when visions under the new dispensation were vouchsafed of the heavenly originals, it would then appear what an exact conformity subsisted between the earthly elements and their essences, in the world of souls. To this world, if we now direct the eye, there we find

find the original succeeding to its model. The inhabitants of that blessed region appear clad in white robes, which is the sacerdotal habit; and, as priests, in that world, serve God in his temple.

"And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office, for their anointing shall surely be an *everlasting priesthood*, throughout their generations." Exod. xl. 15. Here there is a total darkness as to any declared reference to the things of another state; yet that such reference is intended, is plain from the words of the original; "And their anointing shall be to them *for the priesthood of the future world.*" So in similar phraseology God says to Abraham, "my covenant shall be in your flesh for the covenant of the *hidden period* that is promissive of it." Gen. xvii. 13. By the rite of circumcision, they were visibly distinguished from the rest of the nations. This rite then spoke a future and more perfect separation, of which baptism is also a figure. Of this St. Paul gives us his sense, where he says, "that the completion of the circumcision not made with hands is—death," which he terms putting off the mortal body. This, in the most effectual manner, separates them from sinners, and sends them to dwell with kindred spirits: all such are, in the highest sense, *sanctified*, or wholly set apart and living unto God.

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath, throughout their generations, for a perpetual covenant." Exod. xxxi. 16. Keeping the sabbath to observe the sabbath, is a phrase of a very singular contexture. Is not keeping the sabbath observing it, and vice versa? I again remark, that no ordinary reader could discover that the sabbatism which St. Paul mentions, as remaining for the people of God, is expressly taught here. We now turn to mark the perspicuity which the original exhibits. "And the children of Israel shall keep the sabbath, *in order to attain, throughout their generations, to the sabbath of the covenant of the future age.*" The observance of the first sabbath is appointed by Jehovah, as elementary and promissive of the second. Here Maimonides has made some wonderful observations, and worthy of attention. He says that the law points at a twofold perfection, the first of the body and the second of the soul. The last is the most noble, and to which there is no arriving, but through the channel of the first perfection. "Therefore the Lord hath commanded us to do all these statutes, that we may fear the Lord our God, that it may be well with us all our days, and preserve us in life as at this day." He then produces the sense given to this passage by some preceding Rabbins; "that it may be well with thee in that world which

which is wholly good, and prolong thy days in that world which is wholly long, which is a *subsistance* perpetual and eternal." These observations are solid and acute, and justified by all the preceding instances. The first evidently is preparative, and leads the way to the second. In this very way Christ acted while he was upon earth. He exhibited specimens of the first perfection, working cures upon the bodies of men, and so leading them gradually to the second, or a removal of the defects of the soul.

Therefore say, "behold I give him (Phineas) my covenant of peace, and it shall be to him and to his seed after him, the covenant of an everlasting priesthood." Numb. xxv. 12, 13. Now in contradistinction to the priests of the Aaronic line, we are told that it is Messiah only who *abideth continually*, because he hath an unchangeable priesthood; yet here is Phineas, one of the moveable priests, vested, as it would seem, with the sole and appropriate character of Messiah—an everlasting priesthood. The difficulty vanishes by having recourse to the original: *it shall be to him for the covenant of the priesthood of the future age*, i. e. after death, he shall be one of those priests who serve God in his temple day and night. "They shall walk with me in white, says Christ, for they are worthy."

"Every sabbath he shall set it before the Lord continually, being taken from the children of Israel

rael by an everlasting covenant. And it shall be Aaron's and his sons, for it is most holy unto him of the offering of the Lord by fire, by a perpetual statute." Literally, "*on the day of the sabbath, on the day of the sabbath, he shall set it in order before the Lord continually: this is the covenant of the hidden period. And it shall be to Aaron and to his sons, and they shall eat it in the holy place, for it is most holy to him of the offering of the Lord made by fire: this is the model of that world.*" Lev. xxiv. 8, 9. The expressions, "by an everlasting covenant; by a perpetual statute," ought not to be read in the oblique case, as there is nothing corresponding to *by* in the original, but are to be considered as in exact apposition with what went before.

In that passage (1 Sam. xxiii. 5.) where David says, "although my house be not so with God, yet he hath made with me *an* everlasting covenant; "there is not the smallest suspicion excited in the mind of the reader, that this is any thing more than some personal transaction between God and his servant David; whereas, the sense that the original presents, is a retrospect to that long-standing and well known covenant made with Abraham, and to which every pious Israelite constantly directed the eye. It is not he hath made with me, but he hath "*applied to me (sam-li) the covenant of the hidden period;*" that is, hath given me an interest in this covenant; hath brought me within

within the verge of it. This, as being commensurate to his wishes, he says, is all his salvation and all his desire, although it was not made visible to the mortal eye."*

† In a passage of Jeremiah, many nations are represented as seeking to cleave unto the Lord; and in order to shew that in their cleaving unto him, they were in quest of something existing beyond death, and grounded upon this covenant: they say, "let us cleave unto the Lord, the covenant of the future age will not be forgotten."

These perpetual references in the Mosaic code, to the things of the unseen world, St. Paul terms shadows; and the things to which they point, "things of the future age, and *that body* that is of Christ;" i. e. their real essences existing in that world. "Let no man," says he, "judge you in meats or in drinks, in festivals, in new moons, or in sabbaths, which are all a shadow *of the things of the future age*:"‡ an observation evidently aris-

* So the verb *jatzmiah*, in the Hiphil, may be understood to signify (which is one of its ordinary acceptations) to cause, like the heavenly bodies, to emerge to the sight.

† Jer. l. 5. This mode of rendering is more close to the Hebrew: it divides the sentence into two distinct parts, which render quite unnecessary the particles supplied in our version, *in* and *that*.

‡ Colos. ii. 16, 17. *Ta mellonta*, not simply things to come, but things of the future age, or Olam, being formed from the word in the Septuagint, *Mellôn aiôn*. Isa. ix. 6.

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ing, from seeing that to every mention of these there was invariably appended (hukath-Olam) *to the model of that world.*

Secondly, we may consider the title God of the future age, or hidden period, as promissive of discrimination, of judgment and reward.

Abraham received full intimation of this, in an answer to a request which he made to God; "How shall I know that I shall inherit it?" (the land of Canaan.) By the the vision which he had, and by the horror of darkness which fell upon him, he saw that before he could come to the possession of that land, he must pass through the darkness of death. "Thou shalt go to thy fathers into peace, and be buried in a good old age." He heard of a discrimination and a future account to be given, intimated in these words; "the sins of the Amorites are not yet full." He saw here, a period growing and ripening for judgment—he saw that the characters of men were by no means a matter of indifference to the Deity: and he expresses his expectation of this, when he says, "shall not the judge of all the earth do right? wilt thou destroy the righteous with the wicked?" Christ himself removes every doubt on this head, when he says, "Abraham saw my day, and was glad." Now as Messiah's days chiefly regard the intermediate state, where the most perfect discrimination takes place, we may view the joy of Abraham as arising

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ing from a foresight of that discrimination; and that of these days, however distant the prospect, he himself was to be a participant. This is the opinion which the Jews of posterior ages entertained, "that there was to be one assembly of all the righteous, and a new degree of nearness to the Creator conferred."

Olam, or future age, through all the periods of the Jewish church, was still looked to as the time when the seeming darkness of life was to terminate in light, and when its seeming inequalities were to be made plain. Jehovah, as being the great discriminator of characters, is termed (Melec-Olam) the king of the invisible world. Of this I adduce a few instances from the Jews of ages very remote from each other—the sense they affixed to this title, and the comforts they drew from it.

In the 10th psalm, David sets forth in a very lively manner the diversified wickedness of earth, describes the hidden sentiments of the reprobate part of mankind—prays for an interposition, and comforts himself with the reflection that a period of adjustment was approaching. "The Lord," says he, "is King of the hidden world, and the passing period." Such also is the view which Jeremiah exhibits. "Jehovah is king of the future age;" and then he follows up this with declaring his belief of the discrimination that is to

follow. "The earth shall tremble, and the nations shall not be able to abide his indignation." In Isaiah xl. 27. The church in a moment of despondency and gloom had imagined that they were for ever gone from the view—even of God himself, and forgotten. But he, by bringing to their recollection the covenant of the hidden period, chides them back into trust. "Why sayest thou, O Jacob, and speakest, O Israel; my way is hid from the Lord, and my judgment from my God." The complaint amounts to this, that God himself did not know where and whether they went, or in what state his church existed after death. To dissipate this gloom of despair; to eradicate sentiments which had been cherished, so unworthy of a kind superintending father, Jehovah sets up a double appeal; the first to their own experience, hast thou not known; the second to what they had learned by tradition from their fathers, hast thou not heard; that all his actions were still with a view to the Olam or period of future adjustment; that he would be to them what he already had been to their fathers (Elohe-Olam) the God of that intermediate and concealed state of existence, where their fathers were, and where they themselves should be—in peace, and safe under the protection of his shadow. Messiah is the rock of this Israel of God, and the gates of Hades shall not prevail against them. That what Jehovah

hovah intended could not at present be known: that with respect to them, his plan was such, as he would not drop or give up, as impossible to be executed. That they who in their hidden period were in a state of waiting, termed here *(Kove-Jehovah) expectants of Jehovah*, should renew their strength. Being sown in weakness, they should be raised in power, and be made completely capable of performing all the functions of that happy state, in full exemption from the infirmities of mortality.

It was the same view as the God of the *hidden period* that animated the Maccabean brethren in their opposition to Antiochus, who would have allured them to apostatize, and to forsake the religion of their fathers. Two passages are particularly illustrative of this, and shew that however exquisite their sufferings might be, they found great consolation in the reflection that they were the children of the Berith-Olam, or that covenant of old made with Abraham.

The King of the future age, says one of them, will raise us up who have died for his laws, to the resurrection of everlasting life. *(Tou kosmou Basileus)* is clearly a version of what David and Jeremiah term Melec-Olam; and what the Chaldee paraphrase, on the Song of Solomon, repeatedly expresses by the phrase *(Mari-Olma) Lord of the future age;* which two words, it is probable, the

thief on the cross employed when he said, "Lord remember me when thou comest into thy kingdom." In ages of more modern date, Olam, with the Rabbins, came to signify the world; and as the original of one of the books of the Maccabees was, as Jerom testifies, written in Hebrew, but now lost; the version in Greek following the Rabbinical sense, rendered Olam, by *kosmos*; whereas the antient rendering of the Seventy is *Basileus aionios*, and this latter term, when joined to God, was always viewed by them as promissive of the care to be taken of their souls during the interval between death and the resurrection. "Our brethren," say they, "after having endured a short toil, have fallen *under* God's covenant of everlasting life." To fall under this covenant, is to be of those to whom it applies, and who die in the faith of its accomplishment, as is said of one of those brethren, "so he died *trusting* in the Lord." So the son of Sirach expresses in clear and distinctive language, the view which he and his countrymen of that age entertained of Olam; and, what is remarkable, his language plainly shews, that in his opinion this state was *intermediate*, and not *final*; for he speaks of their reward as being *yet* with God, and the care of them with the Most High, and that this was through the extent of that hidden period. Fixing the eye on this state, St. Paul terms his soul

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a deposit to be kept against that day. So St. Peter speaks of committing their souls unto God, as to a *faithful Creator.* The epithet faithful, has an evident retrospect to the promise wrapped up in the title *(El-Olam) God of the hidden period.*

The same view of God, as was to be expected, may be traced in many other passages of the apostles and evangelists, that where ever *everlasting covenant, everlasting life, everlasting habitations,* are mentioned, they uniformly point to the covenant of the hidden period. When God says, in the Apocryphal Esdras, that he would give to his people everlasting habitations; and when Christ, adopting the same language, says, that they who make to themselves friends of the mammon of unrighteousness, shall be received into everlasting habitations: it was probably in the Hebrew *(Ohle-Olam) tents of the future world.* In Rev. xiv. 6. an angel appears flying in the midst of Heaven, having *(euangelion aionion)* not the everlasting gospel, but the *good news of the hidden period,* or a promise of Paradise to receive the departed spirits. These good news, the angel expresses, which from the first of time this future world had promised; "Fear God, and give to him the glory, for the hour of his judgment is come."

That Olam is synonymous with heavenly Jerusalem, will appear from a comparison of two passages,

sages, the first in Isaiah,* the second in the book of Revelations. In the first it is, "the sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee, but Jehovah shall be to thee for the light (Olam) of that future world." In the second; † "And the city had no need of the sun, neither of the moon to shine on it, for the glory of God did lighten it, and the Lamb is the light thereof."

* Isa. lx. 19. † Rev. xxi. 23.

CHAPTER

CHAPTER IV.

God makes himself known to Moses by the Name Jehovah.

I shall be who I shall be (Ehjeh asher Ehjeh) *——This is my name (Le-Olam) *through the hidden period*; and this is my memorial to generation of generation. Exod. iii. 14, 15.

THE texture of this name in the original, is singular, being so compounded as to present, in one word, the *past*, the *present*, and the *future*. Of these three, the future, as first meeting the eye, is the most prominent. That the ancient Jews did not view this a mere appellative, appears from the different periphrases given of it, both in the Old and New Testaments. In Isaiah, he is termed, from one part of the name, the *first*, and from the other the *last*. So in the New, he is termed the *Alpha* and the *Omega*, which correspond to first and last. And still more plainly in the Revelations, the *Was*, the *Is*, the *About-to-come*.†

* Quod Deus de se in prima persona dixit *Ehjeh* ero, id homines de eo efferunt *Jehjeh erit* mutato i in o inde fit Jehovah. *Buxtorfius.*

† These three, the apostle, by his making them indeclinable, would have to be understood as proper names; therefore, says Beza, he has prefixed to each the masculine article.

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This name appearing throughout the whole book of Genesis, has created to commentators a difficulty how to reconcile it with what God says to Moses, that by this name he had not made himself known to Abraham, and various solutions have been attempted to be given. I apprehend the difficulty has arisen, partly from not attending to the particular analysis, which God himself condescended to give of the name JEHOVAH, *I shall be who I shall be;* and partly from not distinguishing between the meer sound of the name (which might have often met the ear of Abraham) and what God had inclosed in the name itself. This, as will afterwards appear, he had never unfolded to Abraham, nor even to Moses, until a certain period. The reason for which, seems to be this; that the Israelites, as one body, and the visible people of God, were by and by to encounter a danger, and to experience a deliverance which were to be figurative, of similar dangers and deliverances, which the redeemed were to experience through every age to the end of the world.

The name Jehovah, like the bow in the clouds, was now to assume a new appearance, and to disclose a new source of comfort, which had been kept hid from former generations. The period was come, when the mystery concealed in this glorious name was to be laid open, as an anchor, sure

sure and stedfast, to which, in every storm of distress, the people of God might betake themselves.

To the reader of present days, the name Jehovah often occurs; and yet it may be safely affirmed, that while nothing meets the view, either in the contexture of the word, or as to what it promises, it is as unknown to him as if he had never heard it, though at the same time the sound may be familiar. The case was very different with an antient Hebrew, and the words, *I am Jehovah*, met his ear with a peculiar emphasis, and promissive still of something great to follow. In the structure of the word, he would be unavoidably led to mark, in one part, the *past*, but the first letter, or *future*, would particularly strike his eye. In the past, he discerned the God of antient ages; and, in the future, the promise of his second coming.

Future Appearer seems to have been the idea principally excited in the mind of the pious Israelite, by the name Jehovah. This view will place a variety of passages in a new and pleasing light. Prov. xviii. 10. "The name of Jehovah is a strong tower;" i. e. his future coming is the certain refuge of his people in every danger. Psal. lii. 9. "I will wait on thy name"—I will look for thy future appearance. Zech. x. 12. "They shall walk up and down in his name"—The whole

tenor of their lives shall be with a view to his coming to judgment. Acts, xv. 14. "To take out of them a people to his name"—Into whose hearts he puts the hope of his last appearance. Psal. lxxxvi. 9. "All nations shall glorify thy name"—Glory shall redound to him as the future appearer, when the secrets of every heart shall be disclosed. Isa. xxvi. 13. "O Jehovah, our God, other lords besides thee have had dominion over us, but by thee only will we make mention of thy name"—Although in servitude, we will console ourselves in the expectation of thy future appearance. Micah. vi. 9. "The man of wisdom shall see thy name"—be the happy spectator of thy last appearance.

It is the observation of Maimonides, that all the names of God, which occur in Scripture, are, except this, derived from his works. Such as *Adonai*, which is expressive of *dominion*; *Elohim*, of *judgment*; *Shaddai*, of *all-sufficiency*, of which the etymon is known and manifest; but Jehovah is that glorious name which teaches concerning the existence of the Creator, and the different appearances which he assumes through the different stages of the human existence.

The name Jehovah seems to have been formed by himself, and assumed from the very foundation of the world. On this name, the analysis given by St. John is a bright comment, and

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in which the Rabbins too, give their suffrage. This is a key to the sense in which it was understood by antient ages; the *Was*, the *Is*, and the *About-to-come*. Its general intent seems to be to meet the three different stages of man, the first upon earth, the second during the interval between death and the resurrection, and the third the consummation in glory after the last day. These three general attributives of time are applied to him, not absolutely (for Jehovah, unlike to his creatures, does not exist in time) but considered with respect to finite existences, who, after death, having a different view of him than while upon earth, term him with respect to that view, the *Was*, and their present intermediate enjoyment of him, the *Is*, and who expecting a still different appearance of him after the resurrection, call him in relation to that appearance, the *About-to-come*.

This last appellation founded upon the first letter of the name *(Jehovah)* which in the Hebrew is the characteristic of the third person future, was appointed to have, through the different ages of the world, a growing and germinent accomplishment, until its highest point should arrive, when the various degrees of glory it had shed upon earth, should be quite absorbed in that last and superior blaze, and when they are to see him as *he is*. All preceding views being only his *back*

parts, but the present, a seeing him face to face. The ordinary course of his providence is his appearance upon earth, but his extraordinary visitations are specimens, and promissive of his last appearance, which is, in the most eminent sense, termed the day of our visitation.

When the Seraphim proclaim the whole earth to be full of his glory, it is not glory in general that is meant, but his especial glory as Jehovah. His *interposing*, *visiting*, and *delivering*, through all ages, was the train which filled the temple.

It is evident from the words of Zacharias, the father of the Baptist, that whatever subordinate accomplishments this promise given to Moses, might have, still the prophets, through the successives ages, took it up and dwelt upon, not as a thing exhausted, but as growing and advancing to its sublimest point: in the same way as the rest promised to Israel did not terminate in the settlement in Canaan, but was such a rest as met the *to-day* of every succeeding generation, and into which, all they who believe, do enter.

* This transaction of God with Moses, although intended to apply immediately to the present situation of the Israelites in Egypt, was nevertheless, as appears from his words to Moses, ap-

* Deus his verbis *Ehjeh asher Ehjeh* promittit se populo suo adfuturum, & illos ex presenti & aliis tribulationibus liberaturum; atque iis perpetuo adfuturum. *Buxtorfius.*

pointed

pointed to meet the state of his people, not only through every age upon earth, but even after death, through the intermediate period. This is my name *(Le-Olam) through the future age, and this is my memorial to generation and generation.* The memorial and name are the same, and it is *Ehjeh*, Jehovah will appear, and this glorious and final appearance forms an object of expectation, both to men on earth and to departed spirits in the invisible state.

"By my name Jehovah," says he, "was I not known to them," (Abraham and Isaac.) Let now this distinction be attended to, that to hear a name is one thing, and to have its latent significations made known, as intended by the framer of it, another. The first might be familiar to the ear of Noah or of Abraham, as denoting the great invisible Being; and the second, that particular revelation that was made to Moses, and ever after to be a cloud and pillar of fire, both to the Jewish and the Christian churches.

It is given as an apothegm of Rabbi Eliezer, that before the world was created, there existed only the blessed God and his NAME, from which we gather, says Maimonides, that his derivative names were formed after the creation of the world, because each of these possesses a particular reference to his actings among the children of men. Whereas this teaches solely concerning his essence,

essence, and is termed the *name separated, or the name declared.*

In this transaction God charges Moses to bid the children of Israel to fix their trust on that part of his name which expresses *futurition*, as intending, when their distress should be at the height, to visit and redeem. This was to be a theme in the mouth of all the prophets, and receiving, in subordinate events, many an intermediate accomplishment, verifying the title until in the end the promise should meet its most extended sense, by Jehovah appearing in visible glory at the last day.

I apprehend that from the common translation, *I am that I am*, the intent of the promise here conveyed is darkened and misunderstood; and that the words in the original are employed to express, not merely existence, but an appearing at an *after period* to work a deliverance. Through succeeding ages the form of the words introduced into Exod. vi. 6. "Say unto the children of Israel, *I am Jehovah*," was kept up, and in any particular emergency of distress, when the Almighty interposed, it was termed a *visiting*.

"What is his name?" says Moses. "Say unto them, *I shall be who I shall be.*" The phrase, *I shall be*, now assumes a remarkable attitude: first, it is for ever to possess its verbal power, as denoting a future appearance: then this signification steps back a little, and the word now meets the

the view as a proper name, and becomes the agent or nominative to the following verb, "Say unto the children of Israel *Ehjeh* hath sent me unto you." Now such a transaction as this never took place between God and Abraham. Such an analysis of the name Jehovah, and the promise built upon it, were never spread out to his view. This lamp, which afterwards burnt bright on Zion, was first lighted up to Moses, and appointed from that time forth, to diffuse abroad its rays unto the end of the world.

A few of these rays are now attempted to be traced, as they shone both in the Jewish and the Christian churches. And first in the Jewish. "Say unto the children of Israel, I am Jehovah," i. e. the FUTURE APPEARER. This was to express something great to follow, whether in the way of blessing or judgment. The words which come after are exegetical of the sense inclosed in the name; which, with whatever emphasis it might meet the ear of an antient Hebrew, is, in our version, unhappily neglected, as if nothing more than a simple annunciation of the term. "*I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage. I will redeem you; and I will take you to me for a people, and I will be to you a God.*" Exod. vi. 6.

Isaiah, xli. 8. "*I am Jehovah; that is my name, my*

my glory I will not give to another." This glory was the exemplification of what was expressed in the name, that promised visitations and deliverances had taken place, and had had their full effect. 2 Kings, xx. 28. "*Therefore will I deliver all this great multitude into thine hand, and ye shall know that I am Jehovah;*" that is, as that Being who still appears and is ever ready to act in the rear of all difficulties. Ezek. xxxvii. 5. "*Thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and ye shall live; and ye shall know that I am Jehovah;*" that is, appearing in the end of the ages to give deliverance from the last enemy. Now, unless this *name* becomes a memorial to every age, that is something contained in it to take hold of, it is the same as if it were not known at all. There must therefore be something in its structure which reached the ear of a pious Hebrew, so as to present to him, agreeable to its original design, when first made known to Moses, a promise to which to trust, an object to which to direct the expectation. It was this view, which being fixed in the mind of St. Paul, brought out the following declaration: "*Looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.*" This was the sublimest point to which *(Ehjeh) I shall be,* was destined to reach: when being freed from every burden of earth, God was to dwell with them; they

they were to be his people, and he was to be their God. Rev. xxi. 4.

Secondly, in the Christian church. This reference to the term Jehovah, as promissive of a future appearance, is perceivable in various passages of the New Testament. In some it is very plain, in others more covert. As an example of the latter, I adduce the words of Christ to his disciples, just before his crucifixion, where, without formally saying, "I am Jehovah," he implies it by expressing the promise built upon it. To make this appear more clearly, I shall first quote its parallel, in Exod. vi. 6. "Wherefore say unto the children of Israel, I am Jehovah—and I will take you to me for a people, and I will be to you a God."—"I go away," says Messiah, "to prepare a place for you, that I may come again and receive you unto myself." What is this but the same Jehovah speaking still in the appropriate language of the Jewish church? and now that the subordinate event is past, setting forth the highest accomplishment which the first inclosed under its veil.

The same notification, *I shall be*, appears in the following sentences: "Maranatta, the Lord cometh."—"The coming of the Lord is at hand."—"The judge is at the door."—"Yet a little while and he that cometh will come, and will not tarry."

It has not been sufficiently attended to, that

when Christ, after his resurrection, is, in the most eminent sense, termed Lord; this must, in the intention of the apostles, be synonymous with the Jehovah of the Old Testament; the version of which, given by the Seventy, is always *(Kurios) Lord.* St. Paul places this out of all doubt, when he applies to Christ in the New, what is said of Jehovah in the Old Testament. "Whoever shall call upon the name of the Lord shall be saved. For there is no difference between Jew and Greek, he himself is the Jehovah of all."* Both are invited to look out for his future appearance, and who ever shall plead for this, which is a demand he himself authorises, termed a calling upon his name, he shall be saved. So in similar language the Psalmist says, "Let them know thou art thy name Jehovah;" that is, performing what it promises, acting as the great discriminator, and rewarding every one according as work shall be. To the same purpose speaks Jeremiah: "I am Jehovah, who searches the hearts, and tries the reins, even to give to every man according to his ways, and according to the fruit of his doings."

* In our version, the sentence, from not supplying the substantive verb *is*, loses the force of the assertion which it is evident the apostle makes, "for he himself is Lord of all;" i. e. the *(Ehjeh I shall be)* to both Jew and Greek. This is observed by Castellio, who renders it cum idem sit omnium dominus. Rom. x. 12.

When

When St. Peter said that God had made Jesus both Lord and Christ, he meant that besides acting in the office of Messiah, he was also appointed to act in the office of judge; and that to his final award respecting the destinies of all created beings, a universal submission was to be given. To him every knee shall bow, and every tongue confess.

In Heb. xiii. 8. there is given a plain periphrasis of the name Jehovah. Jesus is here, in the most unequivocal manner, termed Jehovah, the *(Ho) He* of the antient Jews. "Jesus Christ yesterday and to-day *(He,* or *Jehovah)* and for ever.*" This is written precisely in the stile and and spirit of Isaiah; "I am Jehovah, the first and the last; I am he: I am he, I also am the last."

There is a striking coincidence of view here between the writers of the New Testament and the antient Rabbins, with respect to this name. They unite in giving to it the three attributives of time, the *past*, the *present*, and the *future*. In a treatise, of which the title is, "Tastes of the Commandments," there is on Psal. cxlvi. 9. the following comment: "The text here teaches concerning God the Creator, that he is the *first* without begin-

* The three different members of this sentence claim the word He, or Jehovah, to be applied to each of them. Thus Jesus Christ: Jehovah *of old*, Jehovah *now*, Jehovah *through all ages*.

Jesus Christus heri & hodie *ipse* & in secula. *Vulgate.*

ning, and the *last* without end. Thus his name testifies of three existencies, or differences of existence, *Was*, *Being*, and *About-to-be*, which (in the original) constitute the appropriate name." So speaks Rabbi Bechai; "The blessed God commands three tenses, the *past*, the *present*, and the *future*; and the name Ehjeh alone comprehends these three."

The amount of the communication then made to Moses, appears to be this; "Under whatever burden, through all ages, my people may labour, even under that of death *(Ehjeh) I shall be*; i. e. I shall ever appear to work deliverances, until in the end I shall give the highest proof, by delivering them from the *last enemy*, that they may serve me in holiness and in righteousness all the days of their life." As a pledge of this, he leaves the name Jehovah to be contemplated, not only as a memorial through all generations, but even through the hidden period, or that which succeeds to death, which is the last thing which now remains to be exemplified.

When the apostle Paul affirms that the patriarchs died in faith, he means to tell us, that they departed this life, having still the grand object lying in the expectation and living in the mind; i. e. the full accomplishment of the promises which they received while upon earth. The words of the patriarch Job place this in the clearest light. "O that

"O that thou wouldest hide me in the invisible state *(Sheol)* that thou wouldest conceal me until thy wrath be past, that thou wouldest appoint me *(Hok)* a definitive period and remember me. All the days of my warefare (that is, while the body is subjected to corruption) will I wait till my renewal come." Here we behold the patriarch anticipating the time when his soul was to exist in a state of separation from the body, and giving it its expected employment, "I will wait." This throws some light on a passage of St. Paul, in the epistle to the Hebrews, which in our version is considerably dark. "There, faith is said to be the substance of things hoped for, and the evidence of things not seen." Heb. xi. 1. Now what stronger language could have been employed, had these patriarchs been placed, soul and body united, in the midst of heavenly glories, as will be the case after the resurrection? It could only have been affirmed that they were now enjoying the substance of the *things* they had formerly been looking out for. How can faith or trust be an evidence of the existence of things which are not yet subjected to the senses? Evidence is the highest satisfaction that can be given; but faith cannot be that evidence, because in its very nature it is an *intermediate trusting for*, and not the ultimate enjoyment, which is represented as quite superseding faith; as a thing now in the view, and

in

in the certain possession, renders hope no longer necessary.

Let us now attend to what is said of one of the Maccabean brethren, and apply it to all the patriarchs mentioned through the 11th chap. "So he died *trusting* in the Lord." Our unavoidable inference here is that of the apostle, in the beginning of the chapter: *trust* then is *(hypostasis) a waiting* for things as yet suspended in the expectation. It is *a proof (Elenchos)* not to them, but to the reader, who observes they died *trusting*, that the *things* they were seeking after were not yet seen.

The apostle Paul says, that this hope which we lay hold upon, enters with us within the veil, and there becomes the sure and stedfast anchor of the soul. The name Jehovah, as to what it promises, is a memorial both on earth and in the intermediate state. So speaks Hosea, "Jehovah God of hosts, Jehovah is his memorial." In that blessed region, to which all the souls of the just are set apart, this memorial must live in every heart, that Jehovah will appear, and ransom from the power of the invisible state. "Rejoice ye righteous in Jehovah *(Le-zecher-Kodsho)* give thanks for the memorial given to the inhabitants of his holy place." Psal. cxii. 6. "The righteous man shall be for the memorial of the future age," *(Le-zecher-Olam,)* i. e. it shall be his happy lot when arrived in that region, to possess the name Jehovah in all that it promises.

When

When we turn to the New Testament, the same memorial is to be discerned there, as animating the expectations of the people of God. Christ, in instituting the sacrament of the supper, uses the very phrase of the Old Testament. "This cup is the New Testament in my blood, which is shed for you; do this *for the memorial of me*." How does this meet the memorial given to the people of the antient Jewish church? In this way: the cup is said to be the new covenant in his blood, which covenant, although begun to be experienced upon earth, does not gain its full vigour till after death. The cup is said to be a participation of the blood of Christ; i. e. it is figurative of those enjoyments which are to be met with in the region of the blessed, which Messiah terms the wine that is new in his father's kingdom. The new covenant in his blood is the Berith-Olam of which his blood is the foundation: the new wine, termed his blood, is the *Zecher* or memorial. In the invisible state, they enjoy this in all its brightness and certainty. They who are in that region, are represented as in possession, not of the things promised, viz. the glorious appearance of Christ and its blessed consequences, but only of the promises of these. This is what St. Paul affirms, when he says, "be ye followers of them, who through faith and patience inherit the promises."

When

When our Lord promised his disciples that he was to come again and receive them unto himself, this in fact was the old memorial which the name Jehovah carried in it, which promise remaining unfulfilled at death, must lodge in their souls, and pass with them within the veil. This then exhibits the truth of what Jehovah declared, that his name was to be a memorial even *(Le-Olam)* to the *hidden period.*

Possessing sentiments and expectations exactly similar, is that antient prayer of the Jews for the dead, " Let it be the will of the Lord our God, our Creator, our Holy One, the Holy One of Israel, to hasten and bring about the resurrection of the people of Jehovah, who keep the covenant of our God; (i. e. who cherish, in that state, the expectation of a resurrection.) May Jehovah our God shake them from their dust, as he hath promised to all the congregation of Israel, by his servant Ezekiel, the son of Buzi."

CHAPTER

CHAPTER V.

Intimations of the intermediate State, under the Term Peace.

And thou shalt go to thy fathers *into peace*, and be buried in a good old age. Gen. xv. 15.

IN tracing the various intimations that are given of this state, under the term *peace*, it is to be expected that some will be more, others less full and explicit; but, taken all together, they will tend to throw mutual light on each other.

I shall now endeavour to shew, that under the term peace, is set forth,

1st. A region immediately succeeding to death.

2dly. That a path is spoken of as leading to it.

3dly. As being the issue of a particular mode of life led here.

4thly. As being so complete as by no means to suit any situation on earth.

5thly. That there is a disposer of it.

1st. A region immediately succeeding to death. It is a region into which, Scripture assures us, the spirit enters, immediately on its departure from the body. "He shall enter into peace; they shall rest in their beds." The words of the Almighty, introductory to this declaration, are so

 remarkable,

remarkable, that I beg the attention of the reader to them for a little. He opens it by marking the indifference and inconsideration of mankind on the event of a righteous man's death. In this language of the Deity, there seems to be inclosed a reproof to human dullness. That of themselves, without any supernatural light, they might have so far laid this death to heart, as to surmise, from the acknowledged attributes of the Great Governor of the universe, loving righteousness and hating iniquity, that the lots of the righteous and the wicked must be very different. He assumes here the language of earth. "The righteous perisheth:" as if he would say, they do not understand, that instead of perishing he is *gathered (ne-asaph)* and gathered from the *evil*; i. e. this corrupted state, termed the *unclean thing*, and its certain issue, endless misery. This is the *evil* we are taught to beg deliverance from in the Lord's Prayer; not surely from the common evils of life, which, although radically the fruit of sin, yet, in fact, may be many of them blessings in disguise. "I pray not," says Christ, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," not from being buffetted or reviled, not from imprisonment or death, for these, ultimately considered, are not evils, but from that wrath and condemnation which rests on as many as have not believed on the only begotten son of God.

Their

Their being said to rest on beds, is an adaptation to notions of earth, as if chambers or mansions were assigned them, in which to reside: termed also their lot. So the angel says to Daniel; "Thou shalt rest, and stand in thy lot at the end of the days."

In this happy region they are free from the darkness, uncertainties, and trials incident to the present state, and are refreshed with the consolations peculiar to that abode. They are happy in the reflection that the warefare of life is finished, and that henceforth there is laid up for them the crown of righteousnss, which the Lord the righteous judge will give them at that day. Looking forward to that world, yet to be revealed, they enjoy the prospect of the immense happiness which is then to be their portion. They are bid to *wait a little*, and to reckon that the intermediate period will soon be past, and that then heaven's boundless day will arise over all.

"Thou shalt go," says Jehovah, to Abraham, "into peace to thy fathers. Thou shalt be buried in a good old age." That these two things are perfectly distinct, the one referring to the destination of the spirit, and the other to that of the body, may be proved to a demonstration, by only fixing the eye on that passage where Abraham's death is narrated. There, being gathered to his people, is mentioned as first taking place, and his

burial as coming afterwards. Should it be said, that being gathered unto his people, means to be laid in the tomb of his ancestors, into that he never came. In the tomb where he was laid, there was only the body of Sarah. "It is plain," says Gazœus, the sophist, "that Moses, in relating this, knew very well the future world, for no body is joined to beings which have no existence." In another passage of Isaiah, this region appears to be described, where Jehovah says, "I am the former of light and the creator of darkness; the maker of peace, and the creator of evil." Commentators agree that this is a reply of the Deity to the mistaken theology of the Persians, who believed in two independent principles, Oramasdes and Arimanius; the first the principle of light, or good; the second that of darkness or evil. Jehovah asserts his unity here, that there was no principle co-ordinate in power with him; "besides me there is no God." This passage then must be explained, not from the natural theory of light and darkness, but from the theology to which these words are a reply. The Deity himself, however, seems careful to prevent any mistake, by expressing the sentence in paralellisms, that they might be mutually explanatory of each other. To light he gives its natural concomitant, *peace:* to darkuess, *evil,* or the abode of Tartarus.

We turn now to the New Testament, to obtain farther

farther confirmation of this truth. Of this the words of Christ to his disciples may be viewed as an illustration. "These things have I spoken unto you, that in *me* ye might have peace. In this *world* ye shall have tribulation." Here these two states of peace and suffering are set forth, not as co-existent, but as coming in succession; the one beginning as the other terminates. Betwixt the words *me* and the *world*, there is an evident opposition, which would be entirely destroyed, could we suppose, that the peace here promised, was to take place during the period of tribulation. It is true, that some are favoured with uncommon tranquillity of soul, amidst much suffering; but this is the lot of a handful, in comparison of the great bulk of the people of God, who pass their time in a clouded state, and in much uncertainty. Without then opposing the sense in which this is usually taken, I would plead for an extension of it to that land "where the work of righteousness is peace; and the cultivation of righteousness, tranquillity and *(Betach)* trust through the intermediate period." Isa. xxxii. 17.

The phrase, *in me*, very well agrees with these other modes of expression. "To depart and to be with Christ; to be found *in him*." In this view, if the words of Moses be understood as they stand in the 90th Psalm, "Lord thou hast been our dwelling place through all generations," they will

will appear with a peculiar propriety: that while the dwellings of earth were perpetually changing their inhabitants, he was the unchanging abode of departed souls through the revolutions of ages. This cannot be applied to any description of people upon earth, because the time of their sojourn very rarely goes to the extent of one generation, while it exactly meets the states of those who are in the region of peace, and gathered under the Saviour's wings. Age after age sweeps away the frail inhabitants of earth, but the dwelling of these is the same—unsusceptible of disturbance or change.

The very description of Moses through the rest of the Psalm, sets forth an opposition or contrast between God, their dwelling place, and this earth. In the one, its extent is through all generations: in the other, they are swept away as with a flood: they are like sleep: they are like grass, which in the morning is in its bloom, but in the evening is cut down. We spend our years as a tale. "We flee hence and soon remove."

To shew that this dwelling place implies a period, the very reverse of what he had witnessed on earth, and a compensation for what they suffered there, he prays, "Give us joy according to the days thou hast afflicted us, the years in which we have seen evil."

There are other passages which may be produced

ced to shew that by the term Christ, who is called our peace, there is denoted *place*. "That I may be found *in him*," says St. Paul, "not having my own righteousness"—"This," says Zanchius, a commentator of the first eminence, "evidently alludes to the general judgment, when every one shall be judged according to that in which he shall be found to be." In another place this apostle says, "We are made partakers *of Christ*, if we hold firm the beginning of our confidence unto the end." Dr. Owen observes, that this passage is variously rendered by all translators, and that it is abstruse, and difficult to be understood. The passage, however, when viewed in the light of (Olam) the invisible world is as bright as noon day. This differs from a present union with Christ, inasmuch as it is to take place after we are done with time—it is when our confidence is maintained firm unto the end.

Exactly in the same strain run the words of St. Peter, while he exhorts us to make it the great endeavour of life to be found *with him* in *peace*, without spot or blemish. This can in no sense apply to earth. The expression *found*, evidently implies a visitation the most solemn of our existence, because the apostle directs us to point all our exertions that way.

2dly. A path is spoken of as leading to it.

From this path are not to be excluded some of its foretastes, a considerable measure of exemption

tion from an anxiety, as to what is to become of us after death, and the enjoyment of an unfelt tranquillity, that in the end all will be well. But the end itself is still the principal object; and, indeed, of such importance to mankind, that Messiah is represented as coming into the world for the express purpose of guiding our steps into the path of *peace*. This peace is not to be restricted to what is experienced in the Christian course, for this is merely the journey, but it is something to be arrived at when the journey is concluded. This is rendered remarkably clear by the words of Christ, where he tells the Jews that they continued obstinately shut against the admission of the things which belonged to their peace. Here, by the expression *things*, is evidently meant the *media* or path, and peace the object to which these led: and in that affecting lamentation, which he poured over the city of Jerusalem, we learn, that the things belonging to their peace was the full knowledge of his character as a Messiah; and that the peace to which he alludes, was, as he expresses it, in another place, a being *gathered* by him; employing on that occasion the euphemism of antient times, usual in expressing the happy lot of the patriarchs and prophets. Peace then is the region to which Messiah gathers the souls of his people. On the other hand, it is given as the unhappy feature in the character of the wicked, that "the way of peace they have not known."

3dly.

3dly. As being the issue of a particular mode of life led here.

We are invited "to mark the end of the upright and the righteous," and are told "the after-state of that man is peace."—"Blessed are the dead who die in the Lord;" the spirit adds *(Nai)* "*in truth*, it is that they may rest from their labours."—"My people," says the Deity, "shall dwell in a habitation of peace, and in tabernacles *exerting trust*."

The high colouring of the language forbids this to be understood of any situation on earth. Here the lives of God's servants are much beclouded, and past, partly in great affliction. Neither does it suit the glorified state, because the saints being then put in full possession of every destined enjoyment, trust or faith will be at an end, "for what a man sees, why should he yet hope for?"

4thly. It is spoken of as being so full and abundant, as by no means to comport with any situation on earth.

This appears with considerable evidence in Psal. lxxii. where it is said, "that in Messiah's days there was to be abundance of peace, and that in his days the righteous were to flourish." As these two, Messiah's days and this peace, are so closely interwoven, I shall beg to handle both under this head.

To behold the days of Messiah, was a ruling

object of expectation in the hearts of the Jewish nation. These days constituted a beatitude of general desire, when, they believed, men would live perpetually kings, and that it was misery not to be counted worthy of seeing these times. This was the period when the kingdom was to be restored to Israel, of which kingdom Zion was to be the metropolis, whose king was to be greater and richer than Solomon.

"But," proceed they, "the days of Messiah are not so much to be desired, that corn and wealth may abound; or that we should ride on horses; or indulge in the feast, while music pours its melody around, as is the opinion of some: but prophets have wished for these days, and great men have eagerly expected them, on account of the society of the Worthy; the unspotted mode of life and knowledge, and the righteousness of the king, and the nearness of approach to the Creator, which shall then take place: as he hath promised, 'they shall not teach every man his brother, and every man his neighbour; know ye the Lord, for all shall know me, from the least to the greatest.'—This state," says Maimonides, from whom the preceding quotation is taken, "is the *future age*."

Now Christ himself sanctions these opinions and expectations, by the language which he employs: which expectations, instead of attempting to eradicate

eradicate, he rather fully confirms. Such as when he mentions one that is greater than Solomon; and when he assents to the kingdom being to be given to Israel, only that the period of it the Father had put in his own power, and therefore it did not fall within human calculation. So in like conformity to their favourite expectations, he says, "The days shall come when ye shall desire to see one of the days of the son of man, but ye shall not see it." Now a question may be instituted here, when these days commence, and how far they extend. It would seem that they begin their dawn here, but shine with far brighter rays in the future age. Here prophecy is given as a light shining in a dark place, but there the day star is to rise. Messiah's days then are his reign, during which, two mighty objects occupy his view, and demand the exertion of his power—making his enemies his footstool, and taking out from the nations a people to his name. When this is fully accomplished, then will the end come, when he will deliver up the kingdom to the Father.

The Rabbins are of opinion, that it is during these days the captivity of Israel is gathering, and that when this is finished, these days will end. "For," say they, "after the captivity is gathered, what occasion remains for the days of Messiah being protracted any longer? Is not the resurrection

of the dead better for Israel than the days of Messiah?" or, in other words, is not the state which follows the resurrection, to be desired before the state of souls, while the body is under the power of death?

In Messiah's days, the righteous are to flourish, and there is to be an abundance of peace, till there be *(Beli Jereach) no moon.* Let it now be kept in view that the days of Messiah exert their influences on earth only as initiatory or elementary, and that these continuing their progress into the world of souls, it is there that righteousness flourishes, and abundance of peace obtains.

We are apt to imagine that that world is entirely cut off from this, and having no connexion with it at all. Hence we say of a person deceased, that he is gone into eternity. But I apprehend that this is neither just nor accurate. Eternity can only commence when duration ceases to be measured out by the heavenly bodies. That this is by no means the case with the dead, the following considerations will demonstrate: 1st. They have not done with time: their bodies are yet on earth, and a fixed number of ages is appointed to roll over them. 2dly. The departed spirits know and are assured that their present state is to have its period. "How long, O Lord, holy and true, wilt thou not avenge our blood on them who dwell on the earth; and it was told them, that they

they should rest yet a little while, until their brethren were perfected." This is a proof then that they are sensible of the co-existence of earth. Neither is their state immutably fixed, but their destiny is. The states of both the righteous and the wicked are to undergo a material change. At present, the former exist in hope, the latter in fear. As the righteous have to rise to higher joys, so the wicked have to sink lower, and to encounter fiercer punishments. Eternity, or an unmeasured duration, does not take place until time be expired: till then, every created being exists in time. It is only the prerogative of the great Jehovah, never to have existed in time. The succession of ages was by him appointed to admit a succession of finite beings; but his duration may be said to be what the schoolmen term *a punctum stans*; a *now* that entirely excludes past and future—being ever present and ever the same.

It is evident that of the people of God, the living on earth, and the spirits of the dead, form but one church, termed *Zion*, and that Messiah's reign equally extends to both, although in very different degrees. Here righteous men drag along with them a body of death; there they flourish: here there is a war with flesh and blood, and with principalities and powers; there, there is abundance of peace.

These days of Messiah are set forth as being commensurate with the continuance of the moon.

The

The words, "until there be no moon," appear to intimate, that in the end there is a remarkable change to take place in the visible system of nature, and expressed by Job, in words nearly similar: "So man lieth down and riseth, not till the heavens be no more."

The new heavens and new earth are represented as being without a sea, and consequently without an atmosphere, or circumambient air. The moon, by her action on the tides of sea and air, is the servant of mortality—supplying to men refreshing streams of both, and by giving to these a perpetual motion, preserving them from corruption. The moon, then, is the symbol of *time* and *change*, and although not subjected to annihilation, may have her lunary connexion broken up, and her station changed; so that with respect to earth, it may be said that there is no more moon.

We are, however, to keep in mind, that although the heavenly bodies measure out the ages which flow away, while the bodies of the dead are mingled with the dust; yet this does not hold with respect to their spirits. Time, they are undoubtedly conscious of, but they have no longer any need of the sun or the moon. The Lamb himself is their light, and this must be understood to be an intellectual light, comporting with their present intellectual situation and existence, as being entirely divested of matter, and its properties.

In

In this psalm there is a remarkable sentence, and which, as clearly pointing to the state of Paradise, well merits our attention. It is rendered almost word for word by the apostles Paul and John, and by them applied to the intermediate state. In our version, the sentence runs thus: "They shall fear thee while sun and moon endure." This is by no means the sense of the original, which does not suggest, as in the common translation, the termination of these acts of worship, but their continuance and unremitted exercise. When literally rendered, it runs in this manner: "They shall fear thee with the sun, and in presence of the moon." This reading suggests a sense very different from the other. Let us now see how the Chaldee paraphrast understood it. His sense of the passage is so much the more to be attended to, as it is the expression of the sense of the great body of the Jewish nation. "They shall fear thee with the ascent of the sun, and pray to thee in presence of the light of the moon."

I hope it will not be objected here, why these two luminaries are mentioned, when it is said that the Lamb himself is the light of that blessed region. Nothing more is meant than to express *continuance:* that the existence of these spirits is now one endless act of worship: that they are not interrupted by any secular labour, during the day,

day, as when on earth, nor summoned to repose by the shades of night, as if needing the refreshments of sleep; that when the sun had risen upon the inhabitants of earth, they were still worshipping before the throne; and that when day was ended, and the moon with her paler rays had succeeded, the worship of that blessed region, knew no standing still.

The same objection could be made to the apostle John, where in one place he says, that they serve God in his temple day and night. Yet some chapters after tells us, that no night was there. The reconciling of these will, to the candid and reflecting mind, prove an easy task.

I had said that here day and night were merely employed to express *continuance*. The apostle Paul, in his version of this sentence, uses the very individual word in Greek. "Unto which hope our twelve tribed body serving God *(En ekteneia) in continuance*, expect to come."

The apostle uttered these words as part of a defence which he was making before King Agrippa. His zeal for the reality of the hope of the resurrection that was promised unto the fathers, retained him as counsel to plead the cause of these illustrious dead; and in pleading their cause, he plead his own. He does not say our twelve tribes *(dōdekaphuloi)* for, admitting that there were twelve tribes to be found, these could only

only be understood of the generation that was then living. No; the word he employs is of a far more comprehending nature; not only as taking in those who, through all by past generations, had been selected from the different tribes of Israel; but even the accidental accessions of the nations, "the sons of the stranger, who had joined themselves to the Lord, to love his name, and to be his servants, and were now brought to his holy mountain," and admitted into the commonwealth of Israel, *qui in gentem nomenque concesserant*—all these he terms *(To Dódekaphulon) the twelved tribed body;* or, in other words, *the Israel af God.*

There was not such a body of people on earth, as that here described. There might be a number of individuals in different quarters of the world, in their *noviciate*, for admission into this commonwealth, but the Jerusalem, the city of their solemnities, is that which is *above.* The Israel of earth, with some exceptions, were the bitter enemies of Christ, and exhibiting their malice against his followers, where ever they fell in with them. The temple worship at this period, so far from being acceptable unto God, was an attempt to perpetuate the shadows, which, in the plan of Heaven, had now fled before the brighter rays of the morning star. The apostle having in his eye another Israel, assigns them by the very language

he employs, their station in the region of peace within the veil: for he employs a euphemism, which is generally applied to persons after death. He says, "and as many as walk according to this rule, peace be on them, and mercy, *as upon the Israel of God." This mode of expression puts it beyond all doubt, that by the Israel of God, he meant that number that were now redeemed from the earth and before the throne. This form is still kept up, both by Jewish and Mahometan authors, from the earliest periods down to the present; nothing being more common when any person or persons, deceased, are mentioned incidentally, than immediately expressing the wish that he or they may be in peace. So to Onesipherus, who, it would seem, was now dead, the apostle gives the usual euphemism,† although differently expressed: "May the Lord grant that he may find mercy of the Lord in that day."

In this defence of the apostle Paul, there is something extremely pathetic. "King Aprippa, our twelve tribed body are before the throne;

* The *Kai* is not a copulative here, but a word of comparison. So it is often employed in Latin, to denote *perinde, sicut.* Gal. vi. 16.

† These euphemisms occur often in Maimonides: such as "we find David, *peace be upon him*, saying, open thou mine eyes, &c. And the wise men, *peace be on them*, have explained this sentence.

why

why should I be prosecuted for maintaining that which is the dearest wish of these departed spirits —the resurrection? Why with you should this be deemed incredible? They are your ancestors, you would not surely cut off their return to the body, nor against them bar the gates of light."

Agrippa understood him well, nor ever once attempts to interrupt him. Had he been so disposed, he might have cut him short with demanding of him where the other ten tribes were to be found? That to human search they seemed now to be incorporated into the mass of the nations whether they had been driven, and not to be distinguished from them. Serving God unremittedly day and night! Where? not in the temple at Jerusalem: its service Paul thou affirmest to be opposition to Jesus of Nazareth. Thou hast said, if ye be circumcised, Christ shall profit you nothing. Twelve tribes! Hast thou not forsaken thy brethren the Jews, and turned from them, and offered the word of life to the uncircumcised Gentiles? Didst thou not say, that Messiah bid thee leave Jerusalem, and that so far from serving him day and night, the Jews would not receive thy testimony concerning him?

All this Agrippa might have urged with truth, had his eye been confined merely to earth. On the contrary, his heart had for a little gone upward, and the future and expected glories of his

nation fired his breast. He had almost yielded, for he found the words of Paul had been the lessons of his youth, and that Christianity was in truth Judaism, dropping the *letter* and ascending to the *spirit*.

5thly. That there is a disposer of it.

This power of disposal appears in the titles *Abi-ed* and *Sar-Shalom*; the first, meaning, as the Seventy and Vulgate have rendered it, "the Father of the future age, and the second the Prince of peace.

The title most prominent, and of frequent occurrence in the Old Testament, to express the exercise of this vested power, is that of Holy One of Israel. This is often read, but the office it implies is perhaps not much attended to. The Rabbins have a saying among them, that the Mosaic tabernacle carries in it a resemblance both of the upper and the lower world, and holds the middle place between both. Of the truth of this observation, we shall in a little have occasion to take notice. It may be added, that many of the transactions of the the Old Testament, and names of offices, gave rise to similar names, customs and modes which are to be met with in the New.

The antient Jews and Christian fathers unite in this, that the person called the Holy One of Israel, was the eternal Logos, termed the *Mimra* by the Jews: the *Word*, that some ages after, was made

made flesh, and tabernacled on earth -the uncreated Angel, in whom the divine name resided. He was the Holy One to Israel *in the letter*, by separating them to himself from the rest of the nations, planting his sanctuary among them, delivering them from their enemies, and, in the end, putting them in possession of the promised land. The people of Israel were, on this account, termed *Am-Kodesh*, the people of his *separation*, or peculiar selection. He gave them his visible presence, or the Shechinah; and their chief city, as being separated from the rest of the world, was denominated the holy, that is, *separated to*.*, In like manner, setting forth the property of God in Israel, Jeremiah says, "Israel was set apart to Jehovah." chap. ii. 3. So Aaron had a silver plate on his forehead, bearing the inscription *(Kedosh le-'hovah)* to be rendered, not as in the present version, "holiness," but "sacred to Jehovah." So Isaiah says, "and another shall write upon his hand *(Le-hovah)*;" which is to be understood, not as in the common translation, "He shall subscribe with his hand, unto the Lord," but "I am the Lord's;" this being the contracted form for the full phrase, *Kedosh Le-hovah ani*. Isa. xliv. 5. This very inscription Messiah realises, in the highest sense, where he pro-

* Appellare amat lingua Hebraica *amotionem* a re, Kedusha. *Porta Mosis.*

mises

mises to him that overcometh, that he will write upon him the name of his God. Rev. iii. 12.

The word *Kedosh* is the present participle from the verb of the same name, and signifies *separator*. With this, *King of the invisible world*, (Melec Olam) *holding the keys of Hades*, are synonymous phrases. Separator exactly corresponds to what is said in Heb. ii. 11. "The Separator *(Hagiazón)* and they who are separated, are of one." Of this, St. Paul gives us the radical signification, where he says, "who *(kadash)* separated me from the womb," viz. to the apostleship. Gal. i. 15.

The name Holy One, or rather Separator, as expressive of office, appears with considerable light in Rev. iii. 7. "These things saith the *(Hagios)* the Separator." Then we have laid before us some of the acts belonging to the office, which evidently shew in what sense the antients understood the term *Kedosh*. "He that hath the key of [the house of] David." Zion, viz. the abode of happy souls, "he that openeth, and no man shutteth: and shutteth and no man openeth." Of the same import, and expressive of the same office, are the following in the Old Testament. "He bringeth down to Hades, and raiseth up."— "To him belong the issues from death;" which latter phrase is expressive of the resurrection, i. e. when he sets a part to Paradise, none can interpose, and when he is pleased to reverse this act,

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as in the case of those who rose at his resurrection, his power is above all controul.

In order then to understand the Christian tabernacle and temple, we must have frequent recurrence to the Jewish. Messiah still exercises, not indeed in the *letter*, for of that the period is now past; but in the *spirit*, the office of Holy One to the Israel of God, whom he takes out from among the nations of the earth, and sets apart to himself as the (Am-kodesh) people of his peculiar selection. The plan or scheme, by which he does all this, is termed the (Berith-Kodsho) covenant of his separation, and the place to which he brings them, the mountain of his separation, termed by the Greek fathers "the holy place." These are all co-relates one of another, and to be viewed in that superior light and glory in which the Christian dispensation rises above the Jewish.

On several occasons Messiah appears as the Father of the future age, and Separator of his people to the invisible state, by that absolute mode of disposal, which appears as not awaiting the will of another. When he said to the young man, "sell what thou hast and give to the poor, and thou shalt have treasure in heaven;" he appears, as it were, holding in his hand the gates of Paradise. In the same situation he stands, when he proclaims, "Him that overcometh will I make a pillar in the temple of my God, and he shall no more

more go out."—"I will give him to eat of the tree of life, which is in the midst of the Paradise of God."

It is a form of expression, common in Rabbinical authors: "Every Israelite has his part in the future age, or world to come." In a variety of instances, Messiah appears adopting the language of the Rabbins, which is a proof that their expectations, however debased by lowness of view, were founded in truth. Acts, xxvi. 7.

Being about to leave the world, he determines, after the manner of the prophets of old, to exhibit, in the presence of his disciples, a symbolical representation of his office of *Kedosh*, or cleanser. He took a bason of water, and began to wash his disciples feet. When he came to Peter, this latter, amazed at what Jesus was about to do, asked if he really meant to wash his feet. "What I do," replies Jesus, "thou knowest not now (viz. the latent meaning of the symbol) but thou shalt know hereafter." Peter then would have declined; but Jesus told him that he must not hinder the exhibition of the symbol; "Because if I do not act to thee what it prefigures, as the *Kedosh-Israel* thou thou canst have no *(Meros) inheritance* with me," viz. in the *Olam habba*. This was the actual washing which the symbolical rite promised. The secondary lesson—humility, which he also by this act intended to convey, was level to every capacity;

capacity; but the first was more mysterious and recondite, and for which Peter and his fellow disciples were not yet ripe.

This will farther appear from what Messiah said to Paul immediately after his conversion. As bestower of that future world, he says, "Having delivered thee from the people to whom I now send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them that are *sanctified* (i. e. Israelites) *for the trust reposed in me.*" Acts, xxvi. 18.

This passage is wholly Hebrew: it alludes to the facts, and is built on the stile of the Old Testament. The common translation has departed from the original, by neglecting to mark the *effect* expressed in the verb *to turn*, which flows from the cause *to open their eyes*. It, indeed, has inserted the conjunction (&) and printed it in italics, to denote its being supplemental.

When a person from among the Gentile nations had his eyes opened, so as to be induced to leave his native land, and to come *religionis ergò*, to settle in the land of Israel, he was said "to come from darkness to light." So St. Paul speaks of a Heathen and a Christian; "What fellowship hath light with darkness? what concord hath Christ with Belial?" Such strangers were incorporated

into the commonwealth of Israel, and admitted to every privilege, civil and ecclesiastic, as if native born Israelites. "And it shall come to pass," says the Deity, by the mouth of Ezek. xlvii. 22. "that ye shall divide it by lot for an inheritance unto you, and to the stranger that sojourns among you—and they shall be unto you as born in the land among the children of Israel; they shall have inheritance with you among the tribes of Israel." Such is the Mosaic mirror in which we now behold reflected that truth that has come by Jesus Christ.

The *sanctified (Am-Kedosh)* in the first image, or subordinate sense, denote those who had got out of the wilderness, and were now fixed each one in his *(Cleros) lot*, in the land of Canaan, i. e. native Israelites. The words "to receive an inheritance among them," is language addressed to strangers, and to Gentiles. The common version, "By the faith that is in me," should, keeping the original image in view, have been rendered, "For the trust reposed in me;"* i. e. for believing my report: for this carries in it a secret allusion to Joshua, in the report which he brought to the Israelites, of the promised land, and was disbelieved. Their children, however, believed, and

* The Greek here is elliptic, and signifies, not any faith which was in Christ, but *their* faith, by which they rested on him. Hence the apostle says, "We who believe do enter into rest."

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in consequence of that belief conquered, and were admitted to their various lots in Canaan.

The parallel between the earthly figure and its substance *above*, is closely dwelt upon, and in appropriate language, by St. Paul, in Heb. iv. 2. "For we have had a report made to us of a good land, as well as they; i. e. a heavenly country is notified to us as well as the earthly had been to them. "But," adds he, "they did not credit the report, and therefore never became, in the first sense, the *sanctified people*, or those Israelites who who were set apart to the *rest* of Canaan.

The announcing this subject of peace, is termed good news, and was ever a pleasant object to the pious under both dispensations. Of this, Messiah appears as the dispensator, where St. Peter tells the house of Cornelius the Centurion, Acts, x. 36. "The word which God sent unto the children of Israel, *announcing the region of peace* (dia tou Jesou Christou) *of which Jesus Christ is the foundation.* He is the Jehovah of all; i. e. who will verify this name, as to his future appearance, to people of all nations who look for him.

It is not to be denied but that this *setting apart* takes place in a partial degree in this life. Naming the name of Christ, they are thereby set apart to him: so the children of Israel, by their believing Joshua, became candidates for the promised land, before they left the wilderness.

As the supreme Jehovah calls us to depart, and to come out from the *unclean thing;* and as this unclean thing partly exists within us, it follows, that the command is not completely obeyed, until we are set apart by death to the mansions of Paradise.

CHAPTER

CHAPTER VI.

The Day-Star.

And we have a more sure word of prophecy, to which ye do well to take heed, as to a light shining in a dark place, until the day dawn, and *the day-star arise* in your hearts. 2. Pet. 1. 19.

THERE is here two periods distinctly marked, the one beginning as the other terminates. The the first extending through the time that is to be given to the *propheticos logos*, or scheme of Scripture prophecy, which is represented as a light shining in a dark place. The other beginning when the day dawns, and the day-star arises, which is itself antecedent to, and to be succeeded by the brightness of the full day.

It may be imagined that by the day-star arising in the heart, nothing more is meant than that manifestation which Christ gives of himself to the soul. But it is evident from the apostle's mode of address, that this had already taken place, as they were now attending to the sure word of prophecy, as the continuance of this exercise was recommended, not as the means of their conversion, but as placing before them what they had farther to expect, and this, during the period they should be in the dark place. It is plain, that

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by the *dark place* is meant the world; and by the light shining, must be some clear information given in the prophets respecting the state of souls after death.

The day-star was a remarkable appellation given by Jehovah to Messiah, in allusion to the office which he was to exercise, and which in the book of Revelation Messiah gives himself. The Hebrew *Tzemek*, is translated by the Seventy *anatole*, and by the Vulgate *Oriens*, the R*ising*. In our version it is the branch. Of these two renderings, the first claims the preference; for two reasons, 1st, that it is so rendered in St. Luke, chap. i. 78. 2d, that Messiah calls himself the bright and morning star. It also has its synonyme in Isaiah, chap. lx. 3. and the same station is assigned to it in that world, that is assigned to the Lamb in the new Jerusalem. In both places the nations are said to walk in the light of it. Rev. xxi. 24.

It appears that this appellation had got abroad, probably by means of the Septuagint version, among the nations, and by them was variously understood. Suetonius, a Roman historian of the same century, took it in the common acceptation, as denoting the eastern quarter of the world, and said that it was generally understood "as being an old and rooted opinion, over all the East, that it was in the sybilline oracles, that at that

that period some coming from Judea should rule the world."*

Tacitus, a cotemporary historian, nearer the truth, viewed the word as a proper name. His words are, " a persuasion prevailed in many, that it was contained in the antient books of the priests, that Oriens, or the *Rising*, would at that very time become powerful, and that some coming from Judea would be masters of the earth."† It is rather remarkable, that the very time to which he alludes—that of the destruction of Jerusalem, was the period at which the Oriens visibly displayed his power, in subduing the nations to the obedience of the faith.

Since the world began, Messiah has appeared under different characters, and suited to the different prevailing dispensations of his church. During the ages preceding his incarnation, he was termed " the Angel in whom Jehovah put his name."—The angel of *his face*," who calls himself Jehovah, and to whom, as we see in the case of Moses and Joshua, divine honours were paid—honours which created angels, so far from demand-

* Percrebuerat Oriente toto, vetus & constans opinio esse in fatis ut, eo tempore Judæa profecti rerum potirentur. *Suet. in vita Vesp.*

† Pluribus persuasio inerat, antiquis Sacerdotum litteris contineri, eo ipso tempore, fore ut valesceret Oriens, profectique Judæa, rerum potirentur. *Tacit. lib. 5.*

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ing, are rather represented as declining—whom the Jewish church, in her latter period, termed the *Mimra*, or word of Jehovah.

During the time he was on earth, he appeared as that prophet whom Moses promised to their fathers, that the Lord their God was to raise up unto them. He then peculiarly devoted himself to the service of the Jewish nation "for the truth of the promises made unto the fathers, and on this account was called the *servant of the circumcised nation.*" Rom. xv. 8. After he ascended, and was vested with all power, both in heaven and in earth, it is then that he appears in the character of the *Rising;* or, as St. Peter expresses it, the day-star. The propriety and extent of which appellation, we now proceed to consider. This will be a key to several parts of that remarkable portion of Scripture, the 60th chap. of Isaiah. The last character in which he will appear, will be that of Sun of Righteousness, with healing under his wings, in order to expel from every one of his people, the disease of mortality, and to deliver them from the last enemy. To this last and solemn appearance, his whole work, as the Oriens, or day-star, is preparatory.

In the opinion of St. Peter, our great object ought to be that bright day which is to follow. when time shall be no more; but this, like the natural day, must be waited for, while it advances through

through its different degrees. During the period of mortality, our station is the dark place. The light with which we are favoured is the candle of the prophets, now, indeed, increased greatly in brightness by the additional rays of Messiah, which is fully sufficient to guide us to where the pleasant dawn will meet the view. Gleaning up what scattered information we can of this invisible state, is here applauded as a happy prelude to entering upon the *dawn*. In taking heed to it we are said to be well employed.

This apostle appears to have had in his eye some particular passages of prophecy, which were not only auxiliary to, but which, when viewed in themselves, surpassed in certainty and fulness of information what he had heard in the Mount; not, indeed, as to himself, for no testimony can be stronger than the evidence of one's own senses, but only as it passed through his hands in form of a testimony to them to whom he addressed his epistle.

"This is my beloved son, in whom I am well pleased," was the voice which this apostle heard in the Mount: but the declaration of the same Father, with respect to the future rising of Messiah, on that world, as the day-star, was primarily made in prophetic vision to the inhabitants of that happy region; and secondarily to that portion of his church which is on earth, to be to them

"a light shining in a dark place." I must here interpose a caution to prevent being misunderstood, as if what the prophet had wrote and declared, was formally made known to the departed spirits of the pious. The enunciations, by the prophets, of future and distant events, are expressed as if the events were present, and passing under the eye; and they certainly were so in the light of vision, although not in reality. The visional personages are addressed by the prophet, as if before him, not as if in reality they were to hear such things from his mouth, but it is merely a prophetical declaration that such things would take place. So Isaiah in vision accosts Nebuchadnezzar, long before the event took place. "How art thou fallen from Heaven, O Lucifer, son of the morning; how art thou cut down to the ground which did weaken the nations." In the like scheme he, under the influence of the spirit, addresses the inhabitants of that world some hundred years before the morning star actually arose on it, when every particular exhibited in the glass of prophecy would then take place in all its life and truth.*

We now turn to *take heed* to the light reflected from that passage in Isaiah, already mentioned,

* Qua anticipatione nihil potest esse efficacius, ad res clare & evidenter demonstrandas & pene sub aspectum subjiciendas: adeoque in poesi prophetica sæpissime locum habet. *De sacra Poesi.*

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It is a description diversified, rich and glorious. Its parallel in the book of Rev. makes it evident that the whole delineation must be understood of the Jerusalem which is above: and even although this confirmation were wanting, its very circumstances and adjuncts would shew that it is totally inapplicable to any state of the church on earth. Such as, that it is not the Zion at Jerusalem, but "the Zion of the Holy One of Israel; that they have no need of the light of the sun or of the moon, but that Jehovah himself was to be the light (Olam) of that world—that the people were to be all righteous, and that the days of their mourning were to be ended." The particular features, colours, and drapery are taken from the intercourse of Jerusalem with the neighbouring nations; from the gifts which they brought to the temple, and from the wood of various kinds which Lebanon supplied as materials for the building of that structure.

An inspection of the original will shew that this address is made to a personage of a feminine character, which character is sustained throughout to the conclusion of the chapter. The Seventy, after the words, "arise shine," have the word Jerusalem, whether as a supplement of their own, or as what they had read in their original copy, cannot now be ascertained. The general character of that version, in keeping close to the track of the Hebrew, even to the arrangement of the words—

the suffrage of the Chaldee paraphrase, and the Latin Vulgate, which, in like manner, have Jerusalem, may warrant the opinion that Jerusalem was in the copy from which they made their translation. Indeed, the whole of this chapter bears upon the face of it, particularly when we take into view its parallel in the Revelation, that it is Jerusalem.

It would seem that the death and ascension of Messiah had introduced a remarkable addition of light and happiness into the region of souls. What this chapter prophetically describes, so many centuries before, then, when he ascended up on high, actually took place. The bright and morning star for the first time arose and diffused its pleasing rays over that peaceful world. Two passages give a particular confirmation to this: "Behold the days come, saith the Lord, that I will perform *that good thing* to the house of Israel and to the house of Judah. In those days and at that time will I cause the branch of righteousness to grow up unto David." Jer. xxxiii. 14. "God having provided *some better thing* for us, that they, without us, should not be made perfect." Heb. xi. 40.

Under the image of the small intercourse which the Jerusalem on earth had with the rest of the nations, and the contempt and hatred breathed out against her by enemies, is set forth that general

general ignorance and negligence of mankind, with regard to the path of life, and that "strait was the gate and narrow the way which leads unto life, and few there were then that found it:" but now this path was to be crouded with people from all nations. The visional multitude, as promissive of the numerous conversions to be made to Christianity, meets the view of the prophet, and he asks "who are these who come as a cloud, and who fly as doves to their windows?" While darkness covered the earth, and thick darkness the nations, on that blessed region Jehovah was to rise, and his glory was to be seen on it. Nations were now to walk in her light, and kings in the brightness of her *rising*;* i. e. her *dawn*, or glory of her morning star. The inhabitants of the numerous isles, termed the noise of the sea, were to pour into her.

This light, it would appear, is the visional presence of Christ, as the Lamb slain, a blessing which, till then, this region had been without. This St. Paul expresses, where he says, "that by one offering Messiah perfected, for ever, them who were sanctified," or they who had been set

* "To the brightness of thy rising." In our version this is apt to be mistook, as if the person addressed were Messiah. It is Jerusalem, for the word *thy* is feminine. *Rising* is not a participle, but a substantive *(Zerach)* and is a synonyme with morning star.

apart

apart to this region, many ages before. The perfection which he conferred may be viewed to be that nearness of union to which they were now admitted, termed the stature of the fulness of Christ, and which was to be the measure of attainment to all who should come after into that "rest which remaineth for the people of God."

This view will confer an additional force and beauty on the words which Christ speaks, a little before his ascension, when he was just going to appear as the *Tzemek*, or *Rising*, to that invisible world. "Lo, I am with you always, until the *completion of the future age*," when the *Orach-Jamim*, or length of days assigned to that state would be expired.

When Isaiah speaks of nations walking in the light of this city, its parallel in the Revelation explains and limits these, by telling us that they are the nations of them that are saved, plainly implying that these had now come out from the world, and were separated, and "become sons and daughters to God." When St. Paul terms the Jerusalem which is above, the mother of us all, he speaks in the name of every believer, that that glorious metropolis would be the place of general rendezvous for the children of God of every age, and from every clime.

We are called upon to take heed to this more sure word of prophecy, until in the event of death the

the day dawn, and we enter into that country where our eyes will open on the bright and morning star. Christ, in the book of Revelation, marks the time *when*, in the most definitive language—that it is to take place at the conclusion of life. "To him that overcometh and keepeth my works unto the end, I will give the morning star," i. e. I will bring him to that country where my rays shall meet his eyes, which have now been closed in death. Chap. ii. 28.

In that divine song, inscribed Solomon's, there is a passage, in which time and its darkness are termed mountains (Bether) of division. The retiring of earth from the view, and the light which succeeds, mark the flight of the shadows and the arrival of the dawn, "until the day break, and the shadows flee away; turn my beloved, and be thou like a roe or a young hart upon the mountains of division."

The soul being admitted into Paradise, has now escaped from darkness and shadows, is under the bright sky of the morning, and by means of the day-star, enjoys a full anticipation of that glorious day which is to follow.

In a passage of Zechariah we have the office of the Tzemek, or day-star, particularly delineated. *"Behold the man, the *Rising* is his

* On this passage the Chaldee paraphrases in this manner: Behold the man, Messiah is his name, who is to be revealed and magnified, and he shall build the temple of the Lord.

name:

name: he shall rise *from under him (mi-tahtiav;)*" that is, from earth, which is not his original, but from this lower world, he will rise and enter upon the office of morning star, " and shall build the temple of the Lord; and *he himself* shall build the temple of the Lord; and he himself shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Chap. 6.

He shall build the temple of the Lord, as being its chief corner stone, in whom the whole building is fitly framed together: not only converting them upon earth, but gathering their souls to himself, and bringing them to the measure of the stature of his own fulness. He shall sit and rule on his throne; that is, subject all the affairs and events of earth to his controul, and make them his footstool.—He shall be a priest on his throne, employed still in the office of presenting spiritual sacrifices unto the Father; not only of his church without, but of that which is within the veil, who are serving God in his temple.—And the counsel of peace shall be between them both, even the plan of the intermediate state, in which great work both the Father and the Son have their distinct agencies, a symbolical representation of which is given in the river of life flowing from the throne of God and of the Lamb.

Messiah

Messiah himself in a conversation which he had with his disciples, just before his crucifixion, has fully displayed, although in general terms, his office of day-star. He does it in the solemn manner of the prophets. "The hour cometh when I shall speak to you no longer in proverbs;" i. e. in the figurative language of earth, "but I shall shew you plainly of the Father:" John, xvi. 25. which it is impossible can be meant of any term of time here; because while time remains, the language of any teaching in things pertaining to the kingdom of God, is and must be unavoidably figurative. Therefore shewing them plainly of the Father: giving them the morning star—the day-star rising in their hearts, appear to be equivalent, and the amount may be conceived to be this, that he will, in the mode of communication peculiar to that world, spread out in clear display before them, a full view of what the Father has promised shall take place at the last day. Of these views they are put in such complete possession, that they are said to be inheriting the promises. This interval is the real dawning, when the morning star dispenses his rays and fills the hearts of his people with joy. He now no longer speaks in figures of earth, but shews them plainly from the Father what is yet awaiting them.

CHAPTER VII.

The Unity of the Faith.

Till we all arrive into an *uniformity* of faith, and of the knowledge of the son of God, to a perfect man, to the measure of the stature of the fulness of Christ. Eph. iv. 13.*

THE apostle Paul has in his eye here, a situation in conducting to which the children of God, the united labours of prophets, and apostles, and evangelists, and teachers, were to contribute. By the properties which he ascribes to this state, such as an *uniformity* of trust and an *uniformity* of knowledge, and of attainment to the measure of the stature of the fulness of Christ, it is evident that it cannot be meant of this world, but must unquestionably belong to a more exalted sphere.

In this passage there is intimated,

1st. A place of general meeting.

2dly. That being in this place, a uniformity of trust, and of the knowledge of the son of God, will be the common lot of all.

3dly. That there will be in all a measure of attainment, termed *the perfect man*, of which the standard is Messiah himself.

* In seculo futuro omnes erunt æquales, ad humero uno invocandum nomen meum & colendum illud.

1st.

1st. A place of general meeting.

This meeting is to be a general one, not in the most extended sense, but only as comprehending all those who are of the household of faith. This place is the center of union, to which souls repair from every quarter of the earth. "They come," says our Lord, "from the north and from the south, from the east and from the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God."

In the 12th verse, the preparatory work for this general meeting, is expressed in three different ways, which, although they amount to the same thing, yet each mode of expression gives an intimation of something that is not contained in the others. 1st. It is for the *restoration of the saints*, who, like joints in a state of dislocation, were now to be reduced, and put in their proper places. 2d. *The work of the ministry.* "The government which rested on the shoulders of Messiah," in the carrying on of which, different officers have been employed under the different dispensations of religion. 3d. *For building up*, that is, a preparing by previous discipline, souls before they are gathered into this general assembly.

The term *(Mechri) until*, is expressive of the flux of ages, many of which must pass away before this place of meeting is filled up to its due compliment.

A general union of the children of God cannot take place here. Even when dwelling in the same city, they, for the most part, live and die unknown to one another; how much more must this be the case, when they are separated by difference of opinion or of language; when they are divided by seas and continents? *An uniformity* of trust in, and of the knowledge of the son of God, is absolutely incompatible with the present state, in which a man shall not only differ from others, but even at times from himself; whereas, here, a place is referred to, where this knowledge and trust shall reach one standard—remain invariably the same, and be equal in all. Such a state as this, can have no existence after the resurrection, because faith shall then be advanced into the full enjoyment of what it was expecting. It follows that this must be during the interval between death and the last judgment.

2dly. That there, a uniformity of trust, and of the knowledge of the son of God, will be the common lot of all.

In this world, the faith of the people of God exists in very different degrees. So in like manner with respect to their knowledge of Christ, the same inequality obtains. In trust, some shall be strong and others weak: in knowledge, some shall stand high and others low: and these shades of difference may be as great in number as the different

different gradations of knowledge and stature, between the child and the adult. But when we arrive at this place of meeting, these differences of gradation vanish. The glass which on earth had given only imperfect reflexions of invisible things, is removed, and the enigma or language of figure is employed no more. A full view is afforded to all, so as not to leave the shadow of a doubt; perfection succeeds, and that which is in part is done away. In Paradise, such a bright vision of Christ will meet every eye that the vigour of trust, as to his second coming, and that glory which remains to be revealed, will in each be the same. This is what the apostle terms *an uniformity of belief* in all that they shall see him *as he is*, and be like him. In that happy world there will be no heart which this trust will not pervade: all will be on a level, inasmuch as a perfect knowledge, both of what they are, and what they expect to be, will be the equal lot of all. The cherishing of the Saviour's wings—the tasting of his fruits—the showers of blessings which fall immediately from his hands—the pastures in which they feed, and the living fountains to which he conducts them, now that the journey of life is over, will all be so plain, and so clearly mark out his finger, as to constitute in each this *uniformity* of knowledge; which does not admit of the gradations of skilled or less skilled, superior or inferior, for there all shall know him, from

from the least to the greatest. "They shall not teach, every man his neighbour, and every man his brother; know ye the Lord?" No. Knowledge there, will be intuition. To comprehend they will need only to turn the eye.

In Immanuel's land, where prophecies fail, where tongues cease, where knowledge of earth vanishes away, these three remain, faith, hope, charity. Faith looking beyond the present situation, to another more glorious abode. Hope erect, and expecting the full accomplishment of the promises. Love, the greatsest of the three, because when the two former in that glorious state shall be no more, this will still exist as that pure abiding flame, embracing every object, animating every song, and prompting to every word and action.

What consituted in this mortal state a striking difference, shall vanish quite before these brighter communications, which, on comparison, set down all present experience as nothing. So Christ declares in similar terms, that a person of the very lowest attainments, when arrived in his kingdom, is greater than John the Baptist while on earth. This superiority will be found to lie in perfection of knowledge and purity of worship. The usual explanation given of this is not true, that a Christian now, of the very lowest attainments, is greater than John, merely because he happens to be

be born into the world after the whole of what Christ had done and suffered was past. The superiority which John possessed, over all preceding prophets, was not that he was born some centuries posterior to them, but that he was more enlightened, and enjoyed a nearer view of Messiah's glories, than what was then vouchsafed.

3dly. There will be in all a measure of attainment, termed the *perfect man*, of which the standard is Messiah himself.

The Platonic idea of initiation into the sacred mysteries, has been too hastily adopted by some, to explain the meaning of the words, "to be *perfected*, *perfect man*, *perfect*," as they occur in the sacred volume. But it is a thing very far from likely, that the unerring spirit of God should suggest to his servants for truths, the mistaken reveries of Plato. *Quid lux cum tenebris?* On the other hand, when the terms *perfection*, *made perfect*, have been applied to Christ, there has been much caution, and many limitations employed (which is an evidence of the perplexity in which some commentators have found themselves) in order to stand free of the charge of speaking of Messiah in any way which might be thought derogatory to his character as the son of God. But Christ in his assumption of the human nature, became a real man, and subject to that condition, which, as to him, involved in it not any sinful, but

natural

natural imperfection. The various states of man, from infancy to manhood, as they imply growth of body, expansion of powers, and the acquisition of knowledge, imply also imperfections, which each successive state is naturally formed to remove. The inexperience of the infant is remedied by the brightening dawn that is poured in upon the child; and this again is rendered more perfect by the farther advances to the period of youth, until, in manhood, the sun of his years has reached his meridian. To this order of things in human nature Christ submitted, for it is observed of him, that he grew in wisdom as well as in stature.

There are several passages where *perfection*, *made perfect*, occur, to which this passage under review may be considered as a key.

The restoration of the saints is not a single act, and done at once. Its line of progression, for the most part, extends through years, before it reaches the destined perfection. There is a *plerôma*, or fulness, which Messiah exhibits in his person, as the standard at which all his followers are to arrive, for "he behoved to be made like unto his brethren in all things." This is also termed the *stature-measurement* of the fulness of Christ, and applied to every individual of his mystical body the church. "To stand complete in all the will of God," is to reach the summit of that

that fulness which God in his wisdom has decreed. It pleased the Father that in Christ this whole *plerôma* should dwell. At the summit of it his human nature now is, and it is the sublime point to which all the redeemed people, according to their measure, expect to attain. This whole line, from its beginning on earth, to its final termination in glory, at the last day, is termed *salvation*; and because Messiah trod the *whole* first, and thereby led the way to us, he is called *Archegos Sôterias*, the *precursor of salvation*. This line, or course to be gone over, is termed by Messiah himself the *path of life*; and when he says in the 16th Psalm, "thou wilt make me to know the path of life," he does not mean the theoretical knowledge of it, for that, as being the son of God, he must possess; but it is (which is a very common acceptation of the term in Hebrew) the experimental knowledge, the actual treading of the path, a task which, antecedent to his death, was to his human nature altogether unknown. Advancing along the same road through life, through death, and through the interval betwixt death and the resurrection, till every decreed honour is bestowed, till the believer not only sees, but as the ultimatum of the destined standard, is made like unto Christ; all this is termed a *a growing up to him in every respect*

who is the head. Eph. iv. 15. This view gives a consistent meaning to two sentences, which otherwise are not so easy to be understood. The first is where St. Paul speaks of knowing the love of Christ, which passeth knowledge. To know the love of Christ, is, in the Hebrew propriety, to have that actual experiment, which surpasses any conception we could antecedently have formed of it. The second, "that ye may be filled with all the fulness of God." This version of the words seems to say, that finite beings may contain what belongs to an infinite. A view of the original puts an end to the wonder. The *plerôma* of God is not what he is in himself; but his decreed *plerôma* as intended to be given to man, and expresses the whole of that glory, honour, and immortality to which the saints are appointed to arise. When literally rendered, it runs in this manner; "that ye may be filled *up to the whole plerôma* of," i. e. the fulness purposed by God. Eph. iii. 19.

While on earth, and sustained by the nutriment of the word, we are still growing and advancing from strength to strength. The perfection given, in the event of death, is, that the renewing of the inward man, by external means, is completed. The knowledge we now possess of the son of God, the certainty and brightness of view, in which the object of our faith appears; a faith unmixed with any thing of gloom or doubt,

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is our *perfect man*. Now this perfect man implies a height attained, and a degree of knowledge possessed, which rates the former situation on earth, and what belonged to it, as the language, views, and reasonings of a child. We are put in full possession of the things, which, while in the body, had been described to us in lines and colourings of earth; a teaching altogether necessary for the child, but now entirely useless for, and set aside by the man fully grown up and arrived in that future world. "When I was a child," says St. Paul, "I spake as a child; I thought as a child; I reasoned as a child; but when I became a man, I put away childish things."

In this way perhaps it is that Christ calls himself the *truth*. "If ye abide in my word, ye shall know the truth, and the truth shall make you free." In the most sublime sense, being made free by the truth, is being placed where shadows reign no more, but where *things*, which now are invisible, are beheld in their real essences. In the upper house, this truth or perfection is experienced; and to dwell in this house at the conclusion of life, formed the pleasant expectation of them, who of the Hebrew nation were looking for redemption. Hence Christ tells the Jews, who had vainly imagined that they would be admitted into the house, whatever their present lives might

be, that * no servant of sin would dwell in this house *(eis ton aiôna) through the future age*, but that he who is a son; i. e. a worthy descendant of Abraham, would dwell in the house through the extent of that period. "If therefore the son (Messiah) shall make you free, you shall be free *(ontôs)* in the sublimest sense." It is the children only, who are placed in the house of God. The Jerusalem which is above is *free*. In the prophet Zechariah it is said, Jerusalem shall be called the city of *Truth*.

Having thus endeavoured to ascertain the Scriptural import of *perfect* to be *made perfect*, as expressive of that perfection which takes place immediately after death, we now proceed to select some passages, to which to apply the key already mentioned. Let the first passage be Heb. xii. 2. where Jesus is, in our version, termed the author and finisher of our faith. The obvious sense which these words suggest, is, that as Christ has begun this faith, so will he complete it. This is by no means the meaning which the original presents. The terms *archegos* and *teleiotes* are nearly synonymous; the first denoting, not author, but forerun-

* The word servant is here put for all the wicked; and son, which follows, for all the righteous. John, viii. 35.

The Psalmist mentions dwelling in the house of the Lord, in such a way, that it appears evidently to be an object which is to take place after death. Psal. xxiii 6.

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ner. *Dux qui salutis via nobis præiverat*, who has preceded us in every step of the road through which we are to pass. The second, not finisher, but the *perfect man* of our faith. Hence he is said to be *(teleiotheis) made perfect;* that is, having gone in his human nature through the whole extent of the plerôma, and now in his glory constituting that summit of perfection, to which we, according to our measure, expect to ascend. We are, indeed, by these terms, called to look to him in two different vistas. First, as having trod the whole path of life, and being the *first* who did it; and here he is the forerunner. Secondly, as being now placed at the acmè or summit, and having no more changes to undergo; here he is the perfect man, the model of our highest and last stage.

As an additional proof of the impropriety of our present version of the words, it will be sufficient to observe, that it contradicts the apostle's design, who meant to encourage us to run our race; not by what was *future*, for so finisher implies, but by what was past and done. Being called to look to Jesus, we can contemplate in him a race, not foretold to be, but actually run over, as it lies through death, through the invisible world, and, finally, as it leads up to glory. This is what none of the patriarchs ever beheld: it could not therefore have been said to them, as it is now said to us, that it was *agon prokeimenos, a race stretched out in full prospect before them.*

Christ

Christ then being *made perfect*, might well be said to be the *perfect man*. This is a standing name of Messiah to his people, through all generations. Being made perfect, he is now the glass and measure of our expectation, and we look to follow him through the different steps he has trod.

This view will lend its aid in clearing up a second passage, Luke, xiii. 9. "I do cures," says the Saviour, "to-day and to-morrow, and the third day I shall be perfected." Being the prophet of the Hebrew nation, he, in the computation of time, speaks in the prophetical character. Taking a day here, in the sense of a year, it will run in this manner: I do cures this year and the next; and the third year I shall, through sufferings, be made perfect. This comprehends the whole period of Christ's public ministry.

The last passage is Heb. x. 14. "For by one offering he hath for ever perfected them that are sanctified." It has already been shewn, that the *sanctified* are those who are set apart to God in his temple; not, however, excluding a lower application of the term to them who give up themselves to God upon earth. Such of the fathers as had died in the faith of a future Messiah, were, from various circumstances which have now taken place, imperfect. A perfection was to be given that state in which they were, which was to be only in the event

event of the offering up of Messiah. Now the imperfection to which, through the past ages, these departed souls had been subjected, was the non-exhibition of Messiah, and the whole train of things which followed, not yet having taken place; such as transgression not finished, reconciliation not made for iniquity, everlasting righteousness not brought in, no race run over by the forerunner. There was no measure of the stature of the fulness of Christ yet set forth to view. Messiah exalted to glory, is now the standard around which their hopes rally, and the model to which they expect to be conformed. He might, by his presence among them, give them to know, that the ransom was paid, and thereby admit them nearer unto God; for if this *one offering* made them perfect, it follows, that before it took place, they were not perfect. The perfection conferred may be both personal and *ad extra*; that is, both internal and existing without them. The first might consist in a superaddition of knowledge, and the disclosure of new springs of refreshments and joys; the second, in having before them a perpetual and bright vision of the Lamb, standing among them on the heavenly Zion.

I stop to take a view of two passages, from which an objection might be raised, that St. Paul speaks of a perfection which he and others were already in possession of. The first where he says,

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"We speak wisdom among them that are *perfect*." 1 Cor. ii. 6. It is evident that he does not mean that spotless perfection which takes place after death; it is merely a relative term, denoting that there were others to whom he could not speak wisdom, as being yet in their noviciate. This apprenticeship in the things of God, is the period of learning, the first principles of the doctrines of Christ, which the apostle calls upon them to leave, in order to go on unto perfection; i. e. to the more sublime mysteries of the gospel. "For," says he, "every one that useth milk is a babe"—even they who are conversant only in the elements of the things of heaven. These are merely beginners, "but strong meat;" that is, the knowledge of the higher mysteries "belong to them who are *perfect*," who stand high in the knowledge of divine things. Heb. v. 13, 14.

The second, where he says, "as many as are perfect, let us be thus minded."

His own words prevent their being understood in the highest sense. "Not as if I had already obtained, or were already perfect;" Philip. ii. 12. alluding to that perfection which is to be obtained in the event of death. The *perfect* here are the more advanced in the knowledge of Christ, and stand in contradistinction to those novices who are in a figure termed *nepioi*, or infants.

CHAPTER.

CHAPTER VIII.

The Shadow of the Hand of God,

I have put my words in thy mouth, and have hid thee *in the shadow of mine hand*, that I may plant the heavens, and lay the foundation of the earth, and say to Zion thou art my people. Isaiah, li. 16.

OF this remarkable passage, they have missed the meaning in all the antient versions; not through inattention or ignorance of the task in which they were engaged, but merely as it would seem, from seeing set forth in the original, *that* as a *future* act, which they imagined was now past—the creation of the heavens and the earth. In another part of the same prophet, they might have seen that the Almighty had given notice, he was "to create new heavens and new earth, and that the former should no more be remembered or come into mind." Accordingly the Septuagint, which has led the way to the other versions, has rendered the passage in this manner, "I will put my words in thy mouth, and under the shadow of my hand will I cover thee, by which [hand] I established the heavens, and laid the foundation of the earth."

In the original, the *end* of hiding them in the

shadow of his hand, is strongly marked. It is *for* the planting of the heavens, *for* the founding of the earth, and *for* to say to Zion thou art my people.

In the language of figure, the shadow denotes power and protection. To trust in the shadow of Egypt, means to rely on the protection of Pharoah. "If in truth ye anoint me king over you, then come and put your trust in the shadow of my wings," were the words of the bramble to the trees, which had assembled to elect a king. Judges, ix. 15.

It is probable that this form of expression took its rise from the cloud, which went before the Israelites in the wilderness. Its wide expansion over the camp, might be compared to wings, to which they owed their defence from the scorching heat of the noon-day sun, while the watchful eye of the glorious Person, who resided in the cloud, protected them from every enemy. When the cloud no longer preceded them in their journeyings, the form of the expression was still preserved, and what was true at first in the popular sense, would now be so only in the figurative. Hence the Psalmist, long after this appearance ceased, says, "therefore shall the children of men come, and put their trust under the shadow of thy wings." Psal. xxxvi. 9.

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This passage had been already produced as the ground upon which to stand, in shewing forth the end or design of the intermediate state. It is reproduced here for the purpose of entering more fully into the subject, and of joining to it other auxiliary passages, in order to confirm and illustrate the doctrine it appears to contain.

The state of Paradise then is preparatory for that brighter world—"That I may plant the heavens, and lay the foundation of the earth, and say unto Zion, thou art my people."

While time continues its progress, the children of God, and the wicked part of mankind, live blended into one community. No public avowal takes place; no visible separation meets the view. The wheat and the tares remain undistinguished in the same field, and partaking of the same suns and showers. Should the hand of the violent and the cruel attempt to root up, and to destroy the wheat, no power interposes to deliver, no voice from heaven arrests the instrument of death, or attests the innocence of the chosen people: but, on the day of general "making up," the voice will be heard. God will pronounce in the hearing of all created beings, "They are mine." To Zion he will say, "thou art my people."

In harmony with this general scheme of things, Christ will not save Peter from the cross, nor Paul from the block, but in the shadow of his hand he

will hide them. Although they have confessed him before men, he will not confess them until the period of the manifestation of the sons of God, when he will do it in the hearing of all generations. "When the Lord shall have thus built up Zion, then will he appear in his glory."

The Chaldee paraphrase on this passage of Isaiah, throws a new light on a sentence of St. Peter, which discovers that it contains a sentiment of nearly the same import, and on which passage it would appear this apostle had his eye, as what he might have frequently heard read in the service of the synagogue. "And in the shadow of my power have I protected thee." Of this, the apostle's words are nearly a translation *(tous en dunamei Theou phrurumenous)* "*who are guarded under the power of God.*" 1 Pet. i. 5. Here the original denotes such a keeping as the idea of a fortress suggests, *(dia pisteos) in trust.* This is a *verbum solemne* of the Jewish church, and a characteristic of Messiah's days. "In his days Judah shall be saved, and Israel shall dwell *(Lebetach) in trust*, and the name whereby he shall be called is the Lord our righteousness." The common version, *safely*, does not come up to the force of the original, which expresses not merely security, but the emission of an act of trust. The Seventy render it *pepoithos*, which is just the same with the phrase of the New Testament, *through faith.*

Should

Should it be said that this act is exerted upon earth, this will not be denied; but it is contended that this exertion of faith is set forth as being continued through the whole time they are under the power of God *(eis soterian)* to the last day, when that salvation shall be revealed. This proves to a demontsration, the continuance of this trust, through the whole of the intermediate period that they are under the power of God. For let it be observed, that this salvation, after which they send forth the eager expectation, is not a thing which is to be obtained immediately, in the event of death, but that which is distant, *prepared* to be revealed in the last time. This appears from the words of St. Paul, just before his death. "The time of my departure is at hand—henceforth there is *laid up* for me a crown of righteousness, which the Lord the righteous judge will give me at that day."—"They have not yet received their joy," says Origen; "not even the apostles; but even they are in waiting, that I too should be made a partaker of their joy." Of the same opinion were those of the Jewish church, who lived during the ages that intervened between the last of the prophets and the coming of Messiah. "By the envy of the Devil, death came into the world," As a salvo to this, they add, "But the souls of the righteous are in the *hand* of God. In the eyes of fools they seem to die, and their departure is reckoned

reckoned a calamity, and their going from us to be utter destruction; but they are in peace, in the time of their visitation they shall shine forth anew." Wisd. chap. ii. 3.

Language of this nature may, indeed, be applied to express that protection which from Jehovah is enjoyed upon earth; yet sometimes such phrases are employed, as utterly refuse all application to any state of things here below. The language is too high, the adjuncts are too sublime to meet the experience of any christian. "They shall be abundantly satisfied with the fatness of thy house; thou shalt make them drink of the river of *(Edeni-ca) thy Paradise*" *Abundantly satisfied*, and with a *torrent* (for so the original bears) are colourings too glowing for this mortal clime. Psal. xxxvi. 7, viii.

Should it be urged that this description belongs to the state after the resurrection, this sense seems entirely excluded by the word *trust*, because then the end of every trust and expectation will have been obtained.

The following passage is, if possible, still more expressive, and agreeing entirely to the state of Paradise. Here follows a literal version of it. "I will sojourn in thy tabernacle for ages. I will trust in the secret place of thy wings. Thou wilt add days to the days of the king, and his years as generation and generation." Psal. lxi. 4, 6. On this

this passage I would remark, first, that the whole is too great for earth, and too small for heaven. It is too great for earth. Who is it that sojourns here for ages? What king ever existed whose years extended through successive generations? For heaven it is too small. There the dwelling will not be a sojourning, but a duration, fixed, and inobnoxious to change. Not a tabernacle, as implying the dissolution of that state, but a glorious kingdom, where the people shall be all righteous.

* The prophet Hosea expresses, in the clearest and most satisfactory manner, that they who are dwellers under the shadow of Messiah, shall be raised again. The original words are strong and appropriate. In the common version they are considerably shaded. Any one but moderately skilled in the Hebrew tongue, must know, that the verb *to return*, possesses the force of the Latin adverb *rursus*, which itself is nothing else but *reversus* contracted, and therefore approaches closer to the Hebrew form than what is commonly imagined. They shall live again, must certainly refer to a prior period, in which they had lived, but were now dead. Yet although dead, they are termed inhabitants of the shadow of Messiah.

* Iashubu Iosebe be-tzillo iehaiu. Hosea, xiv. 7.
Rursus sedentes in umbra ejus vivent.
In the original there is a double relation expressed. It is the dwellers *of*, *in* his shadow.

The

The translation of a person from darkness to light, is, undoubtedly, a quickening from his trespasses; but it cannot be affirmed of that person, that, antecedent to this, he had been dwelling under the shadow of Messiah. This surely is not the habitation of the wicked previous to their conversion. The whole of the promise contained in this, and the two preceding verses, is worthy of particular notice. For what is it to which Jehovah binds himself by such a solemn engagement, "I will be as the dew unto Israel?" Nothing can be more exquisite than the natural image here exhibited. The dew falling from heaven, and resting on the seed that has been sown, exerts its secret energy in causing it to spring, and to appear in all its beauty on the face of the earth. In like manner Jehovah promises, that on the mouldered bodies of his chosen Israel his power should operate as the dew operates on the seeds of earth. That lilly which surpassed Solomon in all his glory they shall resemble, and permanent as the roots of the cedar, their happiness shall strike deep into eternity. The *doing* of this the Chaldee paraphrase ascribes to the Mimra, or Christ. Here there is a threefold act, each of which, properly and naturally succeds to the other. First, there is *a gathering* them; that is, a taking them out of the world by death. Secondly, there is stated the consequence of that, *dwelling under the shadow* of Messiah;

siah; and, thirdly, their being *brought out of that state* by the resurrection. This method or process, taken with the bodies and souls of the righteous, is termed the ways of Jehovah; which, to comprehend and enter fully into, it requires understanding and prudence. I shall endeavour to prepare the mind of the reader for the perusal of this sentence, taken from the Chaldee paraphrase, by a single quotation from the gospel of St. John. "The hour is coming in the which all that are in their graves *shall hear his voice*, and shall come forth: they that have done good unto the resurrection of life."—"*My Word* shall be as the dew unto Israel: they shall shine as the lily: they shall dwell in the strength of their land: their brightness shall be as the brightness of the candle of the sanctuary, and their scent like the scent of incense, composed of aromatics. They shall be gathered from the midst of their captivity: they shall dwell in the shade of their Messiah; the dead shall live, and blessings shall abound to them in the land."

In the Song of Solomon, it is said, "I sat down under his shadow with delight, and his fruit was sweet unto my taste." Should any apply this to the church within the veil, and think it a mystical description of souls under the wings of Christ in Paradise, they would, in so understanding it, be justified by the judgment of the Jewish church.

The words of the Chaldee paraphrase, on the place, run in this form: "As the apple tree is fair

and praise worthy among the barren trees, so the Lord of the future age was praise worthy amidst the angels, at what time he was revealed in Mount Sinai, then I desired to dwell in the *shadow* of his Majesty, and the words of his law were sweet unto my palate, and the rewards of his precepts are laid up for me in the world to come."

In a representation which the prophet Micah gives of the nations exulting over the fall of the people of God, we have set before us the design of the intermediate state in the most express terms. "Now also many nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel, *for he shall gather them as the sheaves into the floor.*" Plainly intimating, that although they were cut off by calamities from the earth, yet Jehovah had a purpose concerning them, which their enemies could neither forsee nor understand—that dying they were not extinct, but gathered like sheaves into his floor. To the same intent are the words of John the Baptist, that the righteous, like wheat, are to be gathered into his granary. So Messiah offers to gather Jerusalem's children under his wings, which offer could by no means refer to any temporal deliverance or protection, inasmuch as we see that his people have been the most exposed, and the greatest sufferers

on

on earth. Neither can this gathering refer to the heavenly glory, because there the dispensation of the Lamb is at end, the kingdom being now delivered up to the Father, that God may be all in all.

In the Apocalypse, we see the wings of the Lamb stretched over those souls which had come out of great tribulation, and were now before the throne, clad in white robes. "He that sitteth on the throne shall *overshadow them*." Rev. vii. 15.* They now possess, in all its grace and truth, what was given to Israel of old in a figure—the endearing protection of the cloud. No hunger nor thirst befals them: neither do the burning sunbeams of noon fall upon them, nor any heat. Their situation is an accomplishment of what is expressed in the language of the 121st psalm; and we learn that in this light the psalm was viewed by some of the fathers of the primitive church. "The not giving the foot to be moved." The Lord, or as the Chaldee has it, the *Word* of the Lord being a shade on the right hand, and keeping the soul: the not suffering the sun to smite them by day, nor the moon by night, are circumstances, which, whether understood literally of the sun and moon, or figuratively, of the various inconve-

* This is almost a version of the words of the Psalmist *vetasech Ale-mu*. Chaldee, Obumbrabis eos. Psal. v. 11.

niences and calamities of life, quite repel the idea of any thing of earth being intended. For who ever exists that expects, while here, to be fully exempted either from the one or from the other?

Under this head also we may class the following terms, as expressive of the situation of souls after death. The *altar*, the *pavilion* of God, the *bundle of life*.

In the book of Revelation, the place of souls is marked as being under the altar. There the apostle John beheld them. While the world remains, Christ acts as the altar, sanctifying the gift. Hence, in the Old Testament, Jehovah says, "they shall come up with acceptance upon mine altar." Being under the altar, denotes that they were yet in their sacrificed state, and under the custody and protection of him, whom the altar represented. "Their reward was with Jehovah, and the care of them with the Most High." It is he alone who can truly appreciate their sufferings, for "precious in the sight of the Lord is the death of his saints." Being under the altar, they are still sacrifices, and in a state, which, compared with that to which they are afterwards to be exalted, is lacerated, their souls and bodies being kept asunder by death. But as all true believers die in the faith of Jesus; that is, that they will one day experience the truth of the covenant in its highest and most perfect degree; this very act is

a trust

a trust of the nature of a sacrifice, or a submitting to the righteousness of God. The altar then receives their departed spirits, under its wings, as being the very foundation of their trust, and in virtue of which altar their souls and bodies will meet again in everlasting union. The altar also, as expressing propitiation and atonement; and souls being under it, denote that its work, as an altar, is not yet completed. They who eat of the sacrifice, are partakers of the altar; but in order to be full participants, the atonement must extend its effects, not only to the departed spirit, but also to the mouldered body, conquering the enemy, which detains it, bringing it out from the dust, and exalting it to everlasting happiness.

From the request of the souls which were lying under the altar, we learn that they are still in a state of expectancy, in contradistinction to that fulness of possession upon which they are to enter, after the last judgment. The answer given to them may be considered as explanatory of the design of the intermediate state. "That they should rest yet a little while, until their brethren should be killed as they were." It follows then, that the duration of this state is commensurate with the reign of mortality, beginning with its rise, and terminating with its fall.

The pavilion and secret place of the Almighty, are synonymous, and denote the same thing; and although

although applicable in a lower sense, to that protection that is given upon earth, yet here there are, given circumstances which evince that this pavilion, or secret place, will not meet any situation under the sun. For let us consider in what clime of earth has the Almighty fixed his pavilion, the secret of his tabernacle? Add too, what exemption from troubles do the children of God enjoy more than others? In an earthly acceptation, David did not obtain what he sought after, for what with external wars, what with family misfortunes, he appears to have been held in trouble, through almost the whole of his life. Were this *one thing* dwelling in the house, and beholding the beauty of Jehovah belonging to earth, why should he say that this was yet the object of his pursuit, when he had it in his power to repair to the tabernacle every day? This then must be an object that is distant, and evidently appears to be the *spiritual temple* within the veil, because the services which David delineates, evidently belong to the upper house, and not to the lower on earth. He looks beyond the material sacrifices of the law, the shadows of his own times, to that *body* which is of Christ: for he speaks of sacrifices of joy, which undoubtedly is a part of the service of the heavenly temple. He speaks likewise of the *day of evil*, which, with the Hebrew nation, is a term for the whole of time, and which from

first

first to last, is to the righteous a day of evil. In another psalm he terms this retirement of the soul the *secret of his presence.* The term *presence*, or face, denotes Messiah, with whom their future "life is said to be hid." The *one thing* of the Psalmist, and that of Mary the sister of Lazarus, appears to have been the same. The former desires to see the beauty of Jehovah, aud to inquire in his temple, the latter to hear from the mouth of Messiah, delineations of the same beauty, and discourses of things concerning the kingdom of God.

The third term is the *bundle of life.* This, in the opinion of the fathers of old, both Jews and Christians, has ever been considered as a term expressive of the intermediate state. The words of the Chaldee paraphrase, fully express the sense in which the people of those times understood the passage; which, from its being read perpetually in the synagogue, must have formed an article of the popular belief. "And the soul of my Lord shall be treasured up in the treasury of life, of the future age, before the Lord thy God." 1 Sam. xxv. 29.

Bundle signifies collected or gathered, and is expressive of the opinion of that age, as to the destination of the souls of all the faithful, which had now left the world. They were in one collection or assembly. Nor let it be thought that this

was

was merely an unfounded imagination of the people of that generation, Jehovah himself gave rise to it in that declaration to Abraham, "Thou shalt go to thy fathers into peace."

Bundle of life expresses a tenet which appears to have been familiar to the mind of the speaker, and exhibits a courageous trust, that however matters might go in this lower world, the soul would rise superior to every danger, and, in the end, go to join its kindred assembly.*

The Jewish doctors inform us, that this doctrine of the law was generally embraced with respect to the existence of the soul with God, until, in the decline of piety, and the knowledge of God, it began to be called in question, and at length by the sect of the Sadducees, to be entirely exploded. So we learn from Rabbi Tanchum. "It is," says he, "the opinion of all interpreters, with respect to this text, that it is by way of commonition what shall be the future state of the soul, and to what at last it shall come after its separation from the body, and to shew that its state is two-fold. That to some souls there is an exalted station, and a future place with their Lord, while they enjoy immortality, and are not liable to death and destruction: but that others are doomed to sport about as the billows of nature, so as that they find no rest, or

* Gan Eden Locum esse in eum finem paratum ut ibi deliti-ant piorum animæ. *Pocokii Misc.*

place

place whereon to stand, but experience perpetual sorrows and unceasing torments, through an eternal duration, like a stone which being thrown from a sling, is whirled about in proportion to the strength of the thrower, and then by its natural gravity, it falls to the ground; but in the soul there is no weight to bear it downward, nor lightness to carry it upward, and therefore it is in perpetual confusion, perturbation, sorrow, and grief, time without end." In giving this comment, I do not pledge myself to answer for the truth of every particular, but merely to set forth the sense of the learned among the Jews, with respect to the state of souls: that they are after death either in happiness or misery; that the bundle of life denotes the former class, and they who are thrown out of the middle of a sling the latter.

There are several parts of the epistles of St. Paul, which shew that he had studied the traditions of his fathers, and those comments which of old had been given of particular passages of Scripture, and among others this popular gloss, which had been given of the bundle of life, in these words; "Your life is *hid* with Christ in God." This is almost the same with the language of the Chaldee. "In the bundle of life *before* the Lord." Let it now be observed, that the words, "hid with Christ," is evidently a version of "before the Lord," for this is a contracted form of expression, which, when fully spread out, runs thus:

"with the *Word* which is before the Lord." So speaks the Targum of Onkelos, on Exod. xx. 19. "Let the Lord speak with us by the Word which is before the Lord."

Being unable to describe that particular mode of life enjoyed within the veil, he terms it *hidden*, which corresponds exactly to the Hebrew idea affixed to the word *Olam*, the world where departed souls are said to be. And he expresses his firm assurance, that this bundle of the living was one day to be spread out to the view of all generations; "so that when he who is our life shall appear, we also shall appear with him in glory."

The Jews have a form of prayer called the memorial of souls, which shews the light in which they understood this passage. "Let his soul be bound in the bundle of them who are living the life of the future age in Paradise, under the throne of glory."*

Viewing God as a faithful Creator, was the rock on which the seven Maccabean brethren rested. One of them, just before he suffered, speaks to the following effect: "To the safeguard of this keeper (the king of the future age) we intrust ourselves." They died in the faith, that the bodies which they

* Gan Eden duplici intellectu venit, significat enim Paradisum terrestrem proprie sic dictum, secundo sensu figurato, statum vel locum in quo gaudio fruuntur justorum animæ post quam ex vivis excesserint. *Pocokii Misc.*

had

had so cheerfully resigned, would be given them again, "These members," said one of them, stretching out his hands, "I had from heaven, for his laws I despise them, and from him I hope to receive them again."

The Jews of after-ages, particularly those that were posterior to the coming of Christ, assign souls a station under the throne of God. This coincides pretty much with the view of St. John, in the Revelation, where he describes souls as being under the altar. "Thou hast made under the throne of thy glory," says Rabbi Solomon, "a station for the souls of thy saints. There is the habitation of pure souls gathered in the bundle of life, who have laboured and been weary: there they renew their strength, and there they rest, whose strength is spent, and there are *(Bene-nuach)* the children of rest. There is pleasure without limit, and without end. This state is the future age. When thou shalt bring me out of this world, do thou bring into that future world in peace."

In another passage they speak thus: "The Holy and Blessed One took the soul of Moses, and hid it under the throne of glory; and not the soul of Moses only, but the souls of the just are hid under the throne of glory." Such a tradition as this St. Paul might learn at the feet of Gamaliel; but guided afterwards by a brighter inspiration, he expresses, in a similar phraseology, the following

ing sentence: "Henceforth there is laid up for me a crown of righteousnes, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them who love his appearance.

A variety of passages from Scripture might be adduced, on which it would seem the Jews found this opinion respecting the station of souls; one or two, however, may suffice. First, in Jeremiah, xvii. 12. there is one passage remarkably clear, not merely from the perspicuity of the language, but from the contrast drawn between two things of a nature entirely opposite. Thus the prophet speaks of a man, "who has got riches, and not by right, that he is cut off in the midst of his days, and in his *after-state (Acharitho)* becomes a fool;" i.e. has his portion appointed him with hypocrites; "but as for us, a *throne* of *glory* lifted up from the beginning, is the place of our sanctuary." On which words I make the following remarks: First, that as we have a view given us of a fool in his *after-state*, that is, between death and the resurrection; so again in opposition to this, we have placed before us the station of the righteous during the same period. Now what is that station? *(Cissa merum)* a high throne. Secondly, the time is marked when this abode of souls was appointed; it was *(Me-rishon)* from the beginning, or when creation took place. What is the name given here

here to this blessed region? It is termed the place of our sanctuary, or complete *separation* from the world. When St. Paul died, Clemens Romanus, who had seen him, says, he went into the *holy place*, which is a close version of the word *Mikdash*, employed by Jeremiah. The other passage is in Psalms, xxxi. 20. "Thou wilt hide them in a pavilion." The word rendered pavilion *(Casah)* is found in three other passages to signify thrones, and differing from the word usually rendered *throne*, by the final letter only.

CHAPTER

CHAPTER IX.

The Reproach of Christ.

By faith——Moses chose rather to suffer affliction with the people of God——esteeming the *the reproach* of Christ greater riches than the treasures of Egypt. Heb. xi. 26.

IT would appear from what Paul and Stephen have said of Moses, that they had heard some particulars of his history, distinct from what is recorded of him in the books that go by his name, which particulars may have been transmitted orally from one generation to another. Among these, they mention his refusing to be called the son of Pharoah's daughter; and at the same time, the motive by which he was influenced to that action. This motive St. Paul terms the reproach of Christ, and sets forth that Moses saw something here which drew him to make little account of his present situation and views, and at length to give them totally up.

The discussion taken up on this head is, with a view to illustrate the general subject with respect to that future world, the hope of which constitutes that reproach to which, from the very first of time he gave rise, "whose goings forth have been of old from everlasting."

In

In specifying in what this reproach particularly consisted, commentators are much divided. Some have said that the reproachful usage to which the children of Israel were subjected, was a figure of the same treatment which Christ was to undergo. Others, that Moses, in suffering, had an eye to Christ, whom he wished to resemble. Others, that even then Christ being the leader of Israel, communicated with them in their blessings and sufferings. The profoundly learned Grotius, who in many of his comments stands singular, here exhibits his usual character. He says the children of Israel, viewed as one body, are termed *Christ*, or the anointed people; and that the approbrium under which they laboured, Moses, by joining himself to them, made his own. To all these Pool says, "*hæc non quadrant:*" *these wont do.*

To understand what this reproach meant, the apostle himself leads the way, and we find that it was the never-failing scoff and mockery thrown out in every age of the world, against them who renouncing earth, professed to look out for a country which is an heavenly. It is termed the reproach of Christ, not in a positive, but in a *causal* sense, because he is the foundation of it, having, since the first of time, given rise to it from the promises that were made of an invisible country. It has therefore been the inseparable attendant

tendant of all his faithful followers, whether antecedent or posterior to his coming. "Wherefore let us," says St. Paul, "go forth to him without the camp bearing his reproach." What this is he tells in the verse immediately following. "For here we have no continuing city, but we look for *one to come*."* Such language as this, is never heard from the children of earth. Such a theme nothing could supply but the *Berith Olam*, or covenant of the hidden period, the foundation of which is Christ Jesus.

Although the dispensations of religion which God hath appointed from the beginning, differ considerably, as to the privileges and measures of light vouchsafed; yet this principle of *alienation* from earth † is in all the same, and experiences the very same treatment from the world, that of being considered as fantastic and visionary.

From the earliest times, the expectation of unseen things, and a life led suitable thereto, be-

* *Mellusan*. Not as if it were not now existing, but because it is future to every believer, till in the event of death; and because it belongs to Olam, or the hidden world, it is so termed, in the same way as the blessings peculiar to that world are termed *ta agatha*, *ta mellonta*, the blessings of the future age.

† Philo employs here almost the very words of Christ, and to the same purpose. In speaking of the Levites he says, "these have left parents, children, brethren, things most domestic and dear, that for a mortal they might find an immortal inheritance." This is precisely the reproach of Christ. Mat. xix. 29.

came

came an object of public ridicule. Had we been favoured with the circumstance of Abraham's bidding a final adieu to Ur of the Chaldees, and going in quest of a city which he afterwards learned was not to be found on the surface of this earth, we should probably have heard of many a scoff and many a mock thrown out by his neighbours and countrymen, against the *foolish* and *fantastic design.*

This reproach, as we learn from the words of the son of Sirach, appeared during the ages that verged towards the coming of Messiah. Speaking of the appearance of the just, and the unjust, at the last day, we learn from the latter, how they had, while time was, treated the views of the former. "This is he whom we some time had in derision. We fools accounted his life madness, and his end to be without honour. How is he numbered with the children of God, and his lot is among the saints." This, then, by their own confession, was the reproach that lay upon him, that he differed so much from the rest of mankind, in leading a life and building hopes upon it, which to them appeared to be merely the fictions of the brain.

It was from foreseeing this spirit of opposition to the views of his followers, that Christ said to his disciples, "Ye shall be hated of all men for my names sake." It was this spirit that made

Festus, the governor of Judea say, "Paul, thou art beside thyself, much learning maketh thee mad." This principle then, whether in Abraham, in Moses, or in Paul, is the same, although exerting itself in each with different degrees of light, in proportion to their nearness to, or distance from Messiah's day.

It now remains to be inquired, how far this principle, which opened the eyes of Moses, to nobler prospects than the possession of Egypt, could properly be said to be the reproach of Christ. This reproach, of seeking things which are the object, not of sight, but of *trust*, was certainly what Moses submitted to, when it was publicly known that he was more influenced by the *distant* prospect of a certain and lasting enjoyment, than by the *near* one, of an enjoyment that was uncertain, and at best but temporary. The foundation of the recompence which he looked to, was Christ; and although Christ might not so clearly be discerned in it then, yet the apostle Paul, who had made the very same sacrifice, and had renounced all for the sake of the same invisible object, and which rested on the very same foundation, terms it the reproach of, that is, which perpetually follows the disciples of Christ. Moses did not count the reproach of Christ, merely considered as a reproach, greater riches than the treasures of Egypt, but he counted the certain

view

view of that great reward, which others, who did not see with his eyes, reproached as fantastic, greater riches; which reproach he welcomed, while he saw something very glorious to be enjoyed when this life was at an end.

We have no particular account of what passed when Moses renounced the house of Pharaoh; but it would appear that before this took place, both threats and allurements had been employed. I consider this as darkly intimated in the words *reproach of Christ and treasures of Egypt.* When they saw that so far from being an Egyptian, he was leaning towards his brethren, the children of Israel, they might tempt him with the view of being successor to Pharoah, they might point him to the treasures of which he would soon be master.—They might reproach him with paying too much attention to that foolish imagination that had got into the heads of his nation, of a covenant which had been made by Jehovah with their fathers, promising them a possession (Olam) during the hidden period. But in this possession he saw something infinitely superior to Egypt, and therefore preferred it: "he looked to the recompence of reward."

The treasures of Egypt, although in a fair way to obtain them, he must at any rate leave; but the objects now placed in view, even the riches of Paradise, were something to which in the lapse

of years he was coming. The former had wings and might elude his grasp; the latter were durable, and remained for ever. For the sake of these, he came out of the family of Pharaoh, to enter into the family of God. This mighty influencing principle, which bears down earth, and places heaven in the view, is, as viewed and estimated by the world, the reproach of Christ. This view of future things, Festus, the governor, shall term a *superstition of their own;* and Gallio, the pro-consul of Achaia, a *question of words and names.*

All this would receive additional strength from the declaration of Jehovah in the bush. "I am the God of Abraham." In this declaration he saw the intermediate existence of the soul, during the separation from the body: in this he saw the body restored (so Christ himself informs us) and exalted to glory, honour, and immortality.

In the declaration of Jehovah, *I shall be who I shall be,* he saw promised an *after-meeting,* when he would fully justify the character of having called himself their God. While on earth, nothing had fallen to their lot, corresponding to the magnificence of such a glorious name; it therefore remained that their expectations should be fulfilled in another world. Their very trust—their looking forward to this, was their last and bright ray which shone upon earth. The very term memorial, for which the name Jehovah was given them, denotes

notes a something to catch hold of; a memorandum left, which was in the end to appear in all its truth. Into all this Moses deeply entered: it caught hold of his soul. In the future tense, "*I shall be (Ehjeh)* he saw a glorious appearance which was to take place at a distant period; and when he, some ages after, appeared on the mount of transfiguration, it was to converse about the manner of accomplishing that very promise formerly made in the bush, "the glorious appearing of the great God, and our Savious Jesus Christ."

This reproach will be taken away when "the covering that is cast over all people is swallowed up;" when that veil is raised that now conceals invisible things from mortal view. In that day, what constituted the reproach of the people of God, shall meet the view of all generations, as *the things which remain*, while the things of earth, to which the world had given a decided preference, disappear, like a vapour, before the rays of the sun. The invisible reward which had, while time was, been the scoff of men, shall now be made visible to all: and the very reprobate shall be forced to praise the wisdom of the righteous, for having had the energy of mind to despise the shadows of time, in order to obtain the realities of a blessed eternity.

CHAPTER

CHAPTER X.

The Future Age subject to Messiah.

For unto the angels hath he not put in subjection *the world to come*, whereof we speak. Heb. ii. 5.

THE future age, with its blessings, was a theme perpetually in the mouth of the Jews of antient times. "All the prophets," says Maimonides, "have prophecied universally, and only of the days of Messiah, but with respect to the future age, eye hath not seen, O God, except thee." In several passages of Scripture, the Jews discerned the future age, although not formally set forth by the name. Such as in this "I will put my laws into their heart, and I will take away the stony heart out of their flesh, &c. with many other similar passages, to the same purpose," says the above mentioned Rabbi, "in which way the future age is fully understood; this is that ultimate end toward which we ought to direct every exertion."*

* Cum multis ejusmodi scripturæ locis eodem spectantibus; quibus rationibus, firmiter appprehenditur sæculum futurum. Quod autem ad finem ultimum, est ille sæculum futurum quo enitendum. *Porta Mosis.*

In

In order to determine whether by the *world to come*, in this place, is to be understood the present state of the church on earth, the state of souls in Paradise, or the state of glory after the resurrection, there are certain marks to which we are to attend. These are three. The first the words of the passage; "He subjected not to angels the *world to come*." The second the apostle's expression; "*whereof we speak*." The third that "*order or rank*," which Christ himself assigns to the future age, as taking place after death, and before the resurrection.

1st. The words "he hath not subjected to angels the world to come," imply that their ministry will not be wanted, as in the present state. Here they are subordinate agents, acting by commission from him in whom the divine Name is, and who, by the antient Jews, was termed the *Mimra* or Word.

It appears that through all ages there is a work carrying on, respecting the children of men, termed by the antient Jewish church *(Hassereth) the service*, at the head of which is Messiah, and in which work angels have their part assigned them. This came afterwards to be known in the Greek church, by the term *diaconia*; and in the Latin, by that of *ministerium*. Angels, from being employed in this work, were denominated by the Hebrews, *Malache-Hassereth*, of which

which *ministering angels* is a literal version. This is one proof among many that might be brought, that certain phrases, expressive of the belief of the Jewish church, passed without any variation into the Christian; and that such Jews as had embraced the religion of Jesus, looked for the ministry of angels to be continued under the new dispensation, as it had been under the old. Their services, indeed, may differ somewhat from what they were of old, in conformity to the spirit of the dispensation under which they were now to act. "Are they not all," says St. Paul, "ministering spirits, sent forth to minister to them who shall be the heirs of salvation?"

Commentators appear to be somewhat at a loss here. Taking the *world to come* to mean no more than the gospel dispensation upon earth, they cannot to any degree of satisfaction shew what material difference there is between the station which angels held under the old dispensation, and that in which they are under the new. I say, *material*, because it is admitted that their ministrations may vary somewhat; but still, in general, with respect to the church, they are what they ever were, namely, ministering angels. Such was their antient, and such is their present character: they are still the *internuncii* between heaven and earth. Their services may take their complexion from the particular dispensation under which

which they act. Under the Mosaic, which was a dispensation of severity, they appear at times, as the ministers of vengeance, to wield the thunder and the lightening, and to shake over cities the devouring pestilence. Under the New Tetament dispensation, in which mildness, forbearance, and love, are the bright characteristics, they appear actuated by the same amiable qualities. They are sent to announce glad tidings, to open the door of the prison, to give comfort while sailing on the dark and stormy deep.

In present days, when visible interpositions have entirely ceased, angels, in like manner, no more subject themselves to be seen by the children of men. We are not, however, from this to conclude, that their ministrations have entirely ceased, any more than we would, that the Deity himself hath ceased to act, because he does not, as in the days of old, hold visible intercourse with his creature man.

If angels then, even in present days, are *ministering spirits*, encamping around them who fear Jehovah, and in an unknown variety of ways, ministering to their interests, the *world to come* cannot mean the dispensation of the gospel upon earth, because this, too, is subjected to angels, viewed in the light of ministering spirits, as well as the dispensation that preceded. Neither can it apply to the state after the resurrection, for then

the dispensation of the Lamb will be ended. In this latter sense, the words of Christ himself prevent us from understanding it: where he says, that the sin against the Holy Ghost will neither be forgiven in this world, nor in that which is to come. Now the Jews were of opinion, that there were sins of a certain class that might obtain pardon after death, and before the resurrection. This is produced here, not as if that opinion were true, with which at present I have no concern, but merely to shew that Christ meets them on the *ground* of the future age; and declaring, that such was the nature of this sin, that it would obtain no forgiveness, neither in this, nor even in the *Olam Habba*, or world to come: a ground he would not have taken, had the world to come denoted the period which is to succeed to the resurrection.

Angels then are still, and will be to the end of the world, the messengers of blessings from above. As of old Daniel said, "my God hath sent his angel and shut the lion's mouths;" so in the age of the New Testament a similar language is adopted. Thus St. Peter speaks; "the Lord hath sent his angel, and delivered me out of the hand of Herod, and from the expectation of the people of the Jews." On the other hand, in the world to come, the more immediate presence of Messiah will entirely supersede the services of these ministering spirits. Conveying the soul of

Lazarus

Lazarus to Paradise, would terminate all they had to do with respect to him, and so in like manner to all in the same situation. The Lamb himself will now conduct them unto living fountains; their comforts and refreshments will immediately drop from his own hand: by the waters of his perfect rest will he make them recline, and he will feed them amidst the pastures of Paradise.

The second mark is St. Paul's own words, where he says, that future world "*of which we speak.*" At first sight one is ready to imagine, that he had made previous mention of it. Of this, however, not a syllable appears. The meaning of the apostle, when he says, "*of which we speak,*" is plainly this: the *Olam Habba,* or *world to come,* are terms perpetually in the mouth of our nation. Of the truth of this, every one must be satisfied, who has the slightest tincture of Hebrew literature. It is a saying in frequent use with the Rabbins, "Every Israelite has his portion in the world to come;" and when they level a threat against a transgression of any part of their law, they say, "such a one shall have no part in the world to come." St. Paul, writing to Hebrews, deemed it of importance to shew, that the Olam-Habba, of which he had heard so much in the school of Gamaliel, and which, indeed, was perpetually held up as an object which care might obtain, or negligence forfeit, was at the disposal of that Je-

sus whom he preached: and that this was truly that *(Dominator Sæculi) Lord of the future age*, so often mentioned in the targums of old.

3dly. That order or rank which Christ himself assigns to the world to come, as taking place after death, and before the resurrection.

This evidence must be admitted as the most decisive of all. That this may appear as clear as possible; I shall transcribe the whole passage. "*They who are accounted worthy to obtain that world* and the resurrection from the dead—*and are the children of God, being the children of the resurrection.*" Luke, xx. 35. Here then is obtained, first, the Olam Habba, or future world; and, secondly, the next succeeding step is the bringing them back from the dead. So in John, vi. 40. "This is the will of the Father, that every one that seeth the son and believeth on him, may possess *the life of the hidden period*;" and then as coming after this, he adds, "and I will raise him up at the last day."

When Christ says that they are the children of God while they exist, as the children of the resurrection, he expresses two propositions, of which the first is involved in the second. Being the children of the resurrection, contains the information that their bodies are in the dust, and that their souls are in the attitude of *expectants* of *the sonship*, even the redemption of the body.

They

They rejoice in the name Jehovah all the day, because it promises them, as being the memorial through the hidden period, his last and solemn appearance.

Children of the resurrection is a Hebraism. In that language, the term *son*, amidst a variety of relations which it is employed to express, is used in order to denote something impending, and as yet future. Thus, a son of death, is a person condemned to die. A son of perdition, he, whose end is destruction. When that which is looked for, has taken place, they are its children no more. The condemned person is, after his execution, no longer denominated a son of death. So the children of the resurrection will bear the name, only until they are raised from the dead. They are no longer the children of God in the sense of *waiting*, but have now reached the summit of their happiness, and obtained complete salvation.

Jehovah having Egypt in his eye, says, that their coming out of the world was not to be as it was then, with haste nor by flight: it was not to be a visible loco-motion, but an invisible separation, which he himself was to conduct and to finish. The final departure was to be in death. "Jehovah shall go before you, and the God of Israel shall *gather* you." Isa. lii. 12.

Gather was the usual term in the Old Testament,

ment, to express bringing them to the place of happy souls. It deserves to be remarked, that St. Paul renders the word *(Meassiphekem)* not by the radical meaning, *to gather*, but by the sense which he discerned to be couched under it, *I will receive you to.* "I will be to you a Father, and ye shall be my sons and daughters."

"Everlasting God," says Philo the Jew, "means an incessant *Giver;* not one who sometimes bestows, and sometimes withholds." Being the children of God, signifies in that appropriate sense when they live unto him—when no part of their existence is abstracted from his service, and when being entirely separated from mortal things, and unengrossed by any sublunary object, they devote their time solely unto God.

In a passage of Isaiah, there is a bright intimation given of the subjection of the future age to Messiah. There he is termed *Abi-Ed,* which the Seventy and the Vulgate render by *Father of the future age.* In the term *Father,* the Chaldee and Syriac interpretors have discerned a person vested with a mighty power, and having all time under his command. The first expresses it in this form; "The mighty man who stands triumphant through ages, Messiah whose peace shall be multiplied upon us in his days." The second, "The mighty man of ages," *(Gabra de-Olma.)* Christ himself intimates this, where he says, "all power

power in heaven and in earth is given unto me:" and still more plainly in this passage: "I live for evermore, and have the keys of hell and death." Now keys are the insignia of power, and denote that particular agency which he exerts over that world in assigning to the righteous and the wicked each his destined place of abode. This particular power in disposing of the lots of all accountable beings, the Psalmist terms a kingdom *col-Olamim* of all ages.

The last passage to be adduced, as illustrating the subjection of the future age to Messiah, is the 24th psalm.

The very learned Dr. Lowth is of opinion, that this psalm was composed for the occasion of the ark of God being brought to Zion from the house of Obed-edom. Now in the account which is given of this transaction, 2 Sam. vi. 12; and in the book of Chronicles, there is not a trace of its having been sung on that occasion. On the contrary, there is express mention of another psalm having been composed by David immediately after this solemnity, and by him put into the hands of the Levites, in order to be sung as an eucharistic ode, after the ark was lodged in the city of David. We are also informed that when the procession approached near to the tabernacle, the Levites, divided into two choirs, sung the remaining part of the psalm alternately. All this is said without the

smallest

smallest evidence, not one Scripture proof being quoted. Let us attend to the language, "Lift up your heads ye everlasting doors." *Everlasting doors!* How is this applicable to the doors of a moveable tent, and which so far from being everlasting, was now in its last period, and in a very few years to be entirely superseded by the building of the temple at Jerusalem?

This eminently learned person seems sensible of the difficulty, and begs the occasion and solemnity, instead of proving them. He laments the want of historical records to throw light upon this, and other hymns labouring under similar obscurity. He saw something here truly grand and sublime, which he could not tell what to make of, when applied to any part of the history of David, except *this*. "To this procession," he says, "unless we referred all that is here said, not only its force and principal beauty would be lost, but even no account could be given why such sentiments, language, and series of things are here introduced."

But this psalm, by the stile it adopts, carries its own light along with it to every generation. It contains, indeed, the description of a transaction; but let it be remembered, that a prophetic transaction is something, not that is past, but that is to come. The church in singing it through the ages which followed, looked forward to a triumph and a glory yet to be revealed. The whole is a prophetic

prophetic delineation, comprehending the intermediate state—Messiah's combats—triumph, and subsequent glory. Then it is that a nobler series of things arises, and a subject comes forward to the view which meets the stile, and is every way adequate and sublime.

This psalm opens with asserting the supreme dominion of Jehovah over all things, founded in the right of creation. It then sets forth Jehovah's peculiar place of abode, in order to exhibit the dignity of man, and that of all the creatures which earth contains, he only is the object of a particular selection; he only is destined for a superior abode, expressed under the figure of the earthly Zion, "who shall ascend."

It is evident that the qualifications here required, for ascending the hill of Zion, point to a state, and imply a degree of purity, to which the Zion at Jerusalem, and the general state of the Jewish church, could at no period of their history come up to. Of the many thousands who repaired to Jerusalem thrice a year to worship, had such a criterion as is here expressed been applied to the character, the top of Zion would have quickly been deserted; not a single worshipper would have been left, for "in many things we all offend." This would have been to mix the spirit and perfection of the heavenly, with the imperfections and typical nature of the earthly Zion. For *then*

the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctified to the purifying of the flesh, but *now*, *ascent* to the heavenly Zion, must be in consequence of having "through the blood of Christ, the conscience purged from dead works to serve the living God."

To stand in his holy place, implies a conscious boldness, a submitting to the strictest scrutiny in the person who so stands. It is given as the character of the righteous, that they are to stand with boldness in the judgment. It is, on the other hand said of the wicked, that they shall not stand in the congregation of the righteous. Purity of heart, to fit for dwelling in Zion, is having, as Messiah himself stated to Nicodemus, been born again.

"This is the generation of them that seek him." This great and illustrious assembly of souls is here represented as on the look out for the coming of Messiah. He had never yet trod the path of death, nor had his soul been in Sheol. While the bulk of the tribes of earth either were totally ignorant of, or despised him, there was in that hidden world a select number awaiting his arrival. But who is the person termed Him? It is the *face* of God, one of the names of Messiah. "My *face*," says the Almighty to Moses, "shall go with you, and give you rest." They sought him, for by the once

once offering up of himself he was to perfect for ever them who had been *sanctified*, viz. they who had been set apart to that blessed region several ages before. They who seek him are termed *Jacob*, a name given both by the apostles and the Rabbins, to denote the Israel of God.*

The scene now changes a little. The son of God having vanquished on his cross the powers of darkness, suddenly presents himself at the gates of Hades. The demand is made by the attendant angels, that the Patahe-Olam, or gates of that future world, should be lifted up, and the King of Glory, who had gained so much renown in that combat, triumphing over principalities and powers, would come in. When the question is asked, who is this glorious King? reply is made, describing him still by the character he had newly acquired in death: "Jehovah strong and mighty; Jehovah mighty in battle." Of the same nature with this prophetic representation, as of a thing that is past, are the sufferings of Christ, as related

* "Who seek *(pene-ca)* thy face, O Jacob." This last term embarrasses the sense much. The Septuagint, Vulgate, and Syriac, supply *God* before Jacob. There is, however, no necessity for this suppliment. It may be read thus: "This is the generation of them," even Jacob (the name for all that assembly, the terms generation and Jacob being in exact apposition) "who seek *thy face*," i. e. Messiah. So speaks Rabbi Simai. "Not so Jacob (i. e. the Jews of all ages have thought otherwise) "our thoughts are not their thoughts, nor our ways as their ways."

through the whole of the 53d chaper of Isaiah, and the selling of Christ as set forth by the prophet Zechariah.

I shall here subjoin, as entirely harmonizing with the view now given, the Targum of Jonathan (Ben-Uzziel) which must be considered as exhibiting the sense of the Jewish church at that period.

" Lift up your heads ye gates of Paradise, and be ye lift up ye doors of the world to come."

To all this, the objection may be raised, is it credible that David should know all these things so clearly, as the explanation given would imply, when such knowledge pre-supposes a degree of light and information not vouchsafed to the people of that period? In answer to which I would observe, 1st. That the bright views of future things, given to certain individuals, will not characterise the period. Abraham saw Messiah's day, yet this was by no means the lot of all his descendants. 2d. There is no necessity for supposing that David, who was merely the vehicle of the holy spirit, had a full knowledge of these great events, which were parts of a plan, not of *his* forming, but which issued from the counsels of eternal Wisdom. In the visions of the prophets of old, all of which pointed to a distant period, such measures of light were afforded, as were suitable to their *day* —as were sufficient to encourage and support. If curiosity

curiosity attempted to step beyond this, it was checked, and told that " the words were closed, and sealed up till the time of the end." Dan. xii. 9.

CHAPTER

CHAPTER XI.

The Sabbatism of the People of God.

Therefore there remaineth *(Sabbatismos) a rest* for the people of God. Heb. iv. 9.

IN shewing that this sabbatism, or rest, refers entirely to the intermediate abode of souls, it will be necessary to take a view of the different senses which are usually affixed to the word. Some viewing it as expressing a rest here; some, as taking place in a state of glory. These two opinions claim a separate discussion.

From the second, as denoting that rest which is to succeed to the resurrection, the worthy and learned Dr. Owen dissents, and for this dissent he assigns the following reasons: 1st. That the rest here set forth is peculiar to the times of the gospel. 2d. That here is an antithesis, not between the rest to be enjoyed by the Israelites in Canaan, and that in the supreme state of glory, but between the former and that which is now enjoyed under the times of the gospel. 3dly. That the apostle's words evince that this rest was a thing to be enjoyed at present. In support of these positions, he quotes a variety of passages from both testaments, and to the whole subjoins the following remark:

remark: "The rest here intended, is that whereof the land of Canaan was a type: but there were no types of heaven absolutely as a future state of glory, but both the land and all the institutions to be observed in it were types of Christ. Our apostle, indeed, declares, that the most holy place in the tabernacle and temple did represent and figure out heaven itself, or the holy places not made with hands. But then heaven is not considered as the place of eternal happiness and glory to them that die in the Lord, but as the place where the gospel worship of believers is celebrated and accepted, under the conduct and ministration of our high Priest, which office ceaseth when his saints are brought into glory."

We now attend to the second opinion, which is, that this rest is the state which succeeds to the resurrection.

Three considerations utterly forbid understanding it in this sense; the original word sabbatismos; the nature of the intermediate typical rests; and the future condition of the glorified body.

1st. The original term denotes an entire cessation or suspension of certain acts, which, after a limited interval, are to be entered upon again. Cessation is a relative term, and while it expresses a period of intermittency, tacitly intimates a season approaching, when powers and faculties that have lain dormant, are to be resuscitated, and of a new

brought

brought into action. It cannot extend through an endless state of being, because the very term, *rest from*, is, in its signification, linked to exertions which are to be taken up again, although on a vastly superior scale. Evidence of this arises from the very nature of the antient types. A sabbath, a year of jubilee, had their known period when they terminated, and when labours from which men had ceased, were to be re-assumed.

Disciplinary labours, such as repentance, mortification, self-denial, will never be re-assumed, because men will for ever be freed from that which rendered these labours disciplinary; i. e. the body mortal, obnoxious to sin, and loaded with infirmities. The resurrection will completely extirpate from the body the law of sin, as implying desires in opposition to the will of the Creator, and establish on an eternal basis the law of the mind.

The very bodies which are then to be given—their matter and structure, all bespeak a state of the utmost activity. Unquestionably the different functions of that sublime and glorious state of existence, will be performed with inconceivable ease and agility; nevertheless this cannot be termed *rest*, or *cessation*, but to the total subversion of all meaning in language. Even on earth, happiness, such as it is, springs not from rest, but from action. The former, indeed, is sweet to the wearied

wearied out body, and necessary to recruit the exhausted spirits; but no sooner is this accomplished, than the Being pines to be in action again. This is the very constitution of nature. Life and action pervade the whole universe. The heavenly bodies are perpetually revolving. The seasons are unceasing in their succession. Day and night mutually protrude each other. On earth there is no space unoccupied. Myriads of inhabitants glide through the waters, people the sun-beams, or fill the green leaf. The winter is the sabbath of the year, when the seeds of things lie inactive, and the juices of the tree sleep in the root. The approach of spring proclaims a termination of this rest, when bodies, according to their different natures, awake to their several energies. In all bodies, full of life and health, the pleasure arising from action greatly transcends that which is experienced in a state of cessation. To this every living creature will give testimony, from the scarce visible insect, to the bright seraph of heaven.

In conducting to perfection the race of man, eternal Wisdom, it would seem, has appointed three œconomies. The first, the œconomy of sense and external organs, with a scanty, yet, for the present state, sufficient measure of light and knowledge. The second, that of affection and the intellectual life, with much superior

light and knowledge, yet still imperfect and incomplete. The third, that which is to take place at the last day, and which will embrace the two former œconomies of external organs and inward affections, but these now raised to the highest pitch of their destined perfection.

At the resurrection, the body will be raised *in power*, in contradistinction to its having been laid down *in weakness*, and this *pro suo modulo* will resemble Christ's glorious body; and, for any thing we know, may be formed of matter, lucid, vivid, volatile, obedient to the command of the soul, pervading other bodies, capable of being expanded or condensed, of being made visible or invisible at pleasure.

That hitherto unknown happiness, which is to commence upon the resurrection of the body, will not be rest or cessation, but will arise from the sublime and perfect exertions of the glorified body, and from the powers of mind exercising their endless energies on every object which infinite Wisdom may see meet to bring within the reach.

The very term *body* in itself implies action, and not rest. For what is body but a system of organs, fitly framed together, in order to be applied to a variety of acts? Admitting that all these may be done without any thing like lassitude or weariness, still it would be a contradiction in terms to call

call this state by a name expressing negation of action altogether.

The apostle Paul, in the epistle to the Hebrews, drops a hint, as if the immensity of the works of God were to form the future range of the glorified body; and while with unwearied powers it searches into these, and makes endless discoveries, ten thousand sources of happiness may be unsealed. For if in a limited sense man was set over the works of this lower sphere, much more, when restored by the second Adam, will his range be widened, and he, by his new faculties, and loco-motive powers, be rendered capable of finding his entertainment and improvement through the regions of the boundless universe.

Body and soul imply objective matter, suited to each. There will not, it may be presumed, be wanting new and stupendous objects to employ the external senses. When elevated above all heavens, they may take in at one view the mundane ocean, and behold innumerable worlds floating in the vast abyss, and peopled with their various inhabitants. To explore these through their various links, connections and ends, the organs of the glorified body may be fitted. Among these, its different departments may form a boundless prospect—a subject never to be exhausted, and of which, while in the present state, it is impossible we can form any conception.

In this state also the various powers of the soul meet in like manner their proper objects. The highest of these may be considered to be the Deity himself, and his infinite perfections. In the progressive knowledge, and in the love of these, admiration and praise may keep pace, and hand in hand walk through the immensity of ages. Aids to knowledge, and motives to search, proceeding from the external senses, and their notices, may possess an amazing vigour. An unknown sagacity may be conferred, to enable to distinguish, and to penetrate into objects whether great or minute, near, or remote. The force of reason and genius may now gain a transcendant height, and in every class of motions and contemplations, the soul may arise to the vigour and excellence of angels. Eternal truth, intellectual light, diffuse themselves through all extent, but are received only according to the measure of the recipient. What activities may the human spirit display in unlocking and examining the treasures of God; in investigating the secrets of his wisdom, which have been kept hid from the foundation of the world! How bright must the glory of his love, goodness, wisdom, and justice, shine upon the intellectual eye? How happy they whose activity, whether of body or of mind, is ever successful: who see light in his light: who drink life from the fountain: who bathe themselves in living streams,

and

and who are ever carried out in effusions and extacies towards the all-bounteous King! All these views go to evince, that the glorified state is not a state of rest, but of the utmost activity, yet without being subject in the least to embarrassment or weariness.

2dly. This rest is not peculiar to the times of the gospel. It was open during the period of the law. Into it the souls of the faithful entered, then as well as now. It was termed by Jeremiah the *place of our sanctuary from the beginning:* the *bundle of life*—the *assembly of the righteous.* Then, indeed, there existed this difference, from what it is now, that it was not so openly propounded to the world, because its type, the first tabernacle, was yet standing. Into it the great High Priest had not entered, and therefore it had not by his death received its completion, termed by Daniel the *anointing the most Holy:* but still it was the place of refreshment, termed by the fathers *(Locus refrigerii)* for all who having embraced the promises died in the firm hope of their future accomplishment. This was the rest which the Holy Ghost proclaimed as open in the days of David, and which was the true antitype to the rest of Canaan: for, remarks St. Paul, on this passage, "if Joshua had given them that *highest* rest," the spirit would not have spoken of another day, as in that case, the promise would have been fully exhausted. On the contrary, this apostle views the

phrase,

phrase, *to-day*, as expressive of all the time assigned to men through their different generations, and just as applicable to himself, and the people of that age, as it had been to David and the people then, and which will be equally applicable down to the very last generation which shall be on the earth.

It is upon this *to-day* of the Holy Ghost, that the apostle builds his inference *(ara)* "*therefore* there remaineth;" i. e. there is "*still open* a rest for the people of God." *To-day* then denotes the monitory period, during which the Spirit lifts up his voice to the children of men, "harden not your hearts;" and this extends through the season assigned to each individual upon earth. The entering then, or the non-entering into this rest, is when the *to-day*, or portion of time given to each, is fully expired.

3ly. This sabbatism is not, and indeed cannot be enjoyed under the times of the gospel, because the very term *rest* implies such a state as is the utter reverse of what we are under on earth. The things are admitted which are alledged as constituting this rest, viz. "peace with God, an exemption from the Mosaic yoke, and an acquiescence in the worship of the gospel;" but it is utterly denied, that by these there can be meant a cessation or dissolution of powers, which is the sense that the original means to convey. Add too, the solemnity

nity of the words, "*there yet remaineth a rest,*" which, as to each individual, is evidently expressive of futurition, or of its taking place, not now, but at some distant period.

The rest in Canaan was not until the Israelites were completely done with their wandering condition in the desert. This rest of theirs, indeed, was not a dissolution of powers, because a rest of this nature did not belong to the type, but to the antitype: but it was a complete rest from their former state, and from the various inconveniences and hardships of the wilderness. These two states were not co-existent, i. e. partly in Canaan, and partly in the wilderness, but the one rose as the other terminated.

Let it be farther observed, that the situation of men under the New Testament dispensation, is no where held forth in the gospels or epistles as a sabbatismus or cessation, but rather as a period of trial, of warfare, and of suffering. Of this Dr. Owen was aware, and makes the following concession: "I must acknowledge that the truth insisted on (a present rest on earth) is liable to some important objections, which seem to have strength communicated unto them, both from the scriptures and from the experience of them that do believe, such as that the description given us of the state of believers in this world lies in direct contradiction to our assertion." This objection he attempts

tempts to remove, by asserting, that one part of this rest is persuasion and assurance: but the worthy divine seems to forget, that these acts of the mind are never expressed in scripture by the terms *Nuach*, or *Katapausis*, which are employed to denote the cessation of organs and powers which were once in a state of action. If persuasion and assurance were this rest, thousands of real christians might be produced who could not say that this was their lot; what then becomes of the apostle's assertion, "we who have believed do enter into rest?" Persuasion and assurance are by no means blessings of general participation, some being without them all their lives; but this rest is held forth as what none are excluded from who believe.

It has indeed been urged that the apostle speaks of this rest as a state to be immediately enjoyed; "we who have believed do enter into rest." The Vulgate reads it in the *future*, "shall enter into rest." On this, however, no stress is laid. In most languages there is an aoristic, or indefinite *present*, as well as a definite. It is termed indefinite, because it is applied to suit any period, whether past, present, or future, and expresses something that usually obtains: such as in the following sentences: "Many are the troubles of the righteous, but the Lord delivereth them out of them all;" i. e. is wont to do so through all ages. "All rivers run

run into the sea, yet the sea is not full;" i. e. all rivers which have run, are running, and will run, in all time to come.

The apostle's *we* is in like manner indefinite, and is not to be restricted to himself, or to the Hebrews, to whom he addressed his epistle, but is to be applied to the faithful of every age and of every clime. *We* is spoken in the person of all believers; and the phrase we, who have believed *(pisteusantes)* as being *aoristic* in its signification, intimates this: "We, who in our several generations have believed, enter into this rest, when our journey through the wilderness is finished." This explanation is confirmed by what he says a little after; "Let us labour therefore to enter into that rest." Surely he would not have said so, had he been already in possession of it. But what is most decisive of the apostle's opinion, is the words of the tenth verse. "He who hath entered into his rest, he hath ceased from his labours, as God did from his." Supposing this rest to be obtained on earth, I would ask when is it that a christian can be said to have ceased from his labours?

Having thus shewn that the sabbatism or rest, here mentioned, can be understood neither as belonging to the state of glory, nor to the probationary state upon earth, we now proceed to investigate to what state it is to be assigned. Previous to this, it will be necessary to examine a pas-

sage, which is adduced as establishing that this rest is to be enjoyed at present on earth. It is in Gen. v. 29. which in our version runs in the following manner: "And he called his name Noah, saying, this same shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed."

This is considered as inclosing in its bosom a promise of this rest to be enjoyed upon earth. But I would beg to observe, that this, in the extent expressed in the original, is inapplicable to any state or period on earth, and therefore must be viewed, as more properly belonging to the intermediate mansion of souls. For how otherwise could Lamech be concerned in a rest which was not to take place till many ages after his death? How could he say this will comfort us, when death was necessarily to exclude *him* out of the number?

In these times, holy men guided by the spirit of God, gave names to their children as expressive of their future expectations. The name given stood as a mark of their exertion of faith: of this class is the name *Noah*. This passage in the original is abundantly clear, but considerably darkened by the attempts of translators, while they were endeavouring to express what they conceived to be the sense of the words.

That the birth of the first-born was agreeable to Lamech,

Lamech, none will call in question; but what comfort was Noah to bring to his father, more than the first-born of any other father, was to bring to him? Can it mean to insinuate, that when grown up to manhood, he was to be particularly helpful in the work of agriculture? But what eminence did Noah possess here above any other first-born? To go higher. Was it a presentiment the father had divinely given him that his son would be the only patriarchal head who would be counted worthy to be saved from that destruction that was some time after to be brought on all flesh? But where does the shadow of such an intimation exist? Besides, how could this comfort Lamech, and not rather weigh him down with grief, to know beforehand, that his other numerous branches, both children and grand-children, were all to be swallowed up in the waters of the deluge?

It is evident then that here is something of a a general nature set forth by way of antidote against another thing of an acknowledged general nature—the cursing of the ground. But what could Noah do, or what did he do above the rest of mankind, towards a removal of this curse? He was, indeed, a preacher of righteousness; i. e. a true herald as to the coming of the deluge, but this could bring no comfort to Lamech, for he was now done with earth and time.

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A grammatical examination of the passage will throw a considerable degree of light upon it, and at the same time shew that translators imagined there lay some difficulty in the words, from their diversity in rendering them. Previous to this, I shall beg to give a literal version of the sentence, as it stands in the original. "And he called his name REST, saying, this [Rest] will comfort us from our work, and from the toil of our hands, from the ground which the Lord hath cursed."

The Vulgate has translated it close to the original, except omitting to repeat the preposition before *toil*, and *in the ground*, instead of *from the ground*.* Junius and Tremellius have altered the structure of the latter part of the sentence altogether, and have rendered it in the following manner: "This will comfort us concerning the curse wherewith the Lord hath cursed the ground."† Which is a freedom taken with the original altogether unwarrantable.

In our English version the word *same* is a suppliment, having nothing corresponding to it in the Hebrew. They have neglected the preposition

* Vocavit que nomen ejus Noe, dicens iste consolabitur nos ab operibus & laboribus manuum nostrarum in terra cui maledixit dominus. *Vulgate.*

† Hic consolabitur nos de opere nostro & de dolore manuum nostrarum de maledictione, qua maledixit Jehovah terræ. *Jun. Trem.* Gen. v. 29.

before

before the term *toil*. They have given a different turn to the same preposition before the word *ground*, and thereby have injured that uniformity which the original exhibits, turning it *because of*.

These different versions are adduced merely with the view of shewing that translators have, in some small degree, been puzzled, not with any grammatical difficulty in the syntax, for nothing can be more simple and plain, but only to educe, according to their view, some consistent meaning. Now the preposition *(min) from*, denotes distance or removal, both with respect to *place* and *time*. "For I have not dwelt in an house *since* the day *(me-jom) from the day* that I brought up Israel."

Here then *from* conveys the sense of *after*, as in Latin, *à cœna a morte*, are equivalent to *post cœnam, post mortem*. So in this sentence; "Porro hæc ad Mosen post tot sæcula *ab illis sepultis* locutus Deus." Moreover God spake these things to Moses, after so many ages, *from the time they had been buried*, viz. Abraham, Isaac, and Jacob.

Lamech then, when he says *this*, does not point to his son Noah, who was merely, so far as the name was concerned, the sign, but to the word itself *Nuach*, which is Messiah's rest, and appointed, in its blessed effects, to be as general as the curse had been. "For as by the offence of one

one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life."

This rest, indeed, may throw somewhat of its foretastes into earth, but its full effects, as constituting a comfort from the works and from the toils of life, is to be experienced only in the regions of the blessed. The words of Lamech may be considered as an oracle, in which the pious of all generations are to find their *immediate* account after death. Vanity is to deceive, and vexation to harrass no more. That blessed *Nuach*, or *rest* from their labours, while their works do follow them, is to be a rich compensation for all they have suffered. Hence, in opposition to the curse of earth, it is given as one of the properties of that blessed place, that no curse was to be there. Rev. xxii. 3.

The very invitation of Messiah meets the situation of Lamech. This latter speaks of works and of toils, to which this rest would be the full and only remedy; and the former says, "come unto me all ye who labour and are heavy laden, and I will give you *a cessation* from them." This is the very *rest* mentioned in the book of Revelation. They who labour here, are there said to rest *from* their labours; i. e. *post labores confectos*. What is remarkable, the Greek construction is precisely

cisely the same with the Hebrew. The same corresponding preposition is employed to denote *after (ek ton kopiôn)* which is literally the Hebrew *(Mim-maashenu) from our work.*

There is evidence also in the original word, that Lamech, by the term *toil*, meant not bodily hardships only, but troubles and distress of mind. This then gives strength to the consideration, that the radical cure to these, is not to be found in any medicine of earth, but in that rest into which they enter who die in the Lord. It is plain that this rest or sabbatism cannot mean any particular state of tranquillity to be enjoyed here below, from what our Lord says in another place; that while here we must bear the cross, and that the way to his kingdom lay through suffering and tribulation. Even setting aside external sufferings, we are called upon to exert such acts of self-denial, and so painful that they are represented under images of corporeal mutilation, such as the plucking out of an eye, and the cutting off of an hand.

It is admitted that Christ may, and does give to his people, amidst much suffering, an inward peace and tranquillity; but this cannot be called *rest.* It is not a discontinuance of present trials and exertions. Such inward tranquillity is merely a ray of heaven, shot into the mind; not to give deliverance from present labours, but to give

birth

birth to a reliance that he will never leave nor forsake.

Having discussed this passage, I return to the original subject. The apostle, not content with the Greek term, employs one formed from the Hebrew, because it was not a mere transient rest, such as the Greek tongue might furnish a name for, but a rest that originate with God, and by him was revealed to his chosen people. Of this, the sabbaths of the Mosaic dispensation are the shadows. These, among the Jews, were national cessations from the labours of life, to which they were to return after the stated time was expired. Even the land was employed to represent this. Every seventh year it was to lie uncultivated, and to enjoy its *rest*. There was a cessation of its vigour in the productions, as including human toil, of its various fruits: and that the type might be as perfect as the inanimate nature of the subject would admit, its spontaneous growth was to be neglected, and not gathered in. The inhabitants were to be supplied from what they had laid up in the preceding year. In this sense, while they rested, their *works followed them*.

As the land then ceased from putting forth its vigour, as men resting on the sabbath, were, as to secular employments, in a sense, divested of their bodies: so was it to be with respect to that sabbath that takes place in the invisible world.

Being

Being released from the toils, and from the warefare of earth, they are to pass that interval with Christ, amidst the comforts and refreshments of that state, while the functions of the body were to be entirely suspended.

The sin in not hallowing the sabbath, lay in this, that it expressed a disregard to, and a disbelief of that rest which the sabbaths of earth symbolically promised. A conscientious setting apart that day was the language of faith, expecting and anticipating that rest that yet remains for the people of God. It is thus that "the sabbath becomes a delight;" because through this glass of earth we not only discern that rest which is entered upon after death, but we contemplate the memorial given *(Jehovah)* as a promise of his last and glorious appearance.

This rest is intended so exclusively for man, that by Christ he is termed lord of it; that is, possessor. Mark, ii. 28. His disciples having been censured by the Pharisees for plucking some ears of corn on that day, to sustain life, he defended them on the ground, that as man was proprietor of the actual rest, the figurative ought not to operate to his disadvantage.

In this state the soul rests necessarily, as being now out of all capacity of such action as might require the agency of the bodily organs. Its present happiness may arise from the approving review

which it takes. The course through which it has passed upon earth, the situation in which it now finds itself, and its assured participating in all the glories of the resurrection, must be to it a living fountain, and perpetually sending forth its waters. As Canaan was destined to be a rest to the Israelites, after their warfare in the wilderness, so is Paradise to be to the christian when he has done with mortal things.

This sabbatism or cessation well suits that period when such active powers of man as are to be exerted only through the medium of the body, remain unemployed. The very type leads to such a conclusion, for the seven sabbaths of years were terminated by the sounding of the trumpet—the fiftieth year being the year of jubilee, when every one who was bound was to go out free. At the conclusion of the sabbatism of the invisible state, the resurrection will form the commencement of the eternal jubilee. The trump of God will proclaim liberty to millions, who are bound under the power of death. This, in the highest sense, is *the year of release.*

As a conclusion to this chapter, I now produce, it is by the title the only one of its kind, a psalm expressive of the views and sentiments of the soul, during the period of its separation from the body. Its title is *a measured song for the day of the rest.*

Psal.

Psal. xcii. "This points," say the Rabbins, "to that sabbath where the whole is to form one period of rest." Such was the light in which the Syriac interpreter viewed it: and without losing sight of its subordinate sense, as connected with the service of the temple, he says, "it fortels that rest which is to be enjoyed in God." It was sung in the temple, as prophetic of what was actually to take place in the world to come. It is throughout retrospective, looking back with exalted eye on earth—triumphing in the plan of Jehovah—admiring the stupendousness of his works, and the depth of his counsels. It connects the present forbearance of God with his future and severe inflictions of vengeance, and that however the wicked may flourish here, yet destruction awaits them in that state which succeeds to the present. "It is," says the Psalmist, "to destroy them in that *future world*. For thou, O Jehovah, art exalted high in that world;" i. e. thy discriminating hand is felt there, although not on earth, as the Sovereign Distributor of the lots of men, the righteous meeting his smiles, but the wicked, his frowns, and lasting indignation. The former rise to their just elevation, and the latter sink to that degradation, the natural consequence of the lives they have led. There, and not upon earth, they can say, "mine eye hath looked upon

the wicked."* So in that world Lazarus saw the rich man in torments, while the latter beheld the other in the bosom of Abraham.

By a paralellism, *perishing* is made the same as being separated. This is what the Jews term *Kereth*, or *excision*. In this sense it is understood by the Chaldee paraphrast. "Thine enemies shall, in the future age, be scattered: and all who work iniquity shall be separated from the congregation of the righteous." Speaking in the same idiom, St. Paul says, "who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."

Happy souls, in a state of separation from the body, are said to be planted in the house of God. So the Psalmist, "My dwelling shall be in the house of the Lord;" not for ever, but "*for a length of days*," which implies that there is a time coming when this rest shall terminate.

Their advancing through the different steps, is a ripening, and is represented by the verdent state of the palm-tree, figures of which, were carved all around the walls of the temple, and which seem intended as hieroglyphics to convey this

* Verse 11. The common version gives to the Psalmist a severity of feeling which does not appear in the Hebrew, nor in any of the antient versions. The word *desire* being a suppliment of the translators.

sense,

sense, viz. the verdent and ever blooming state of spirits in these blest abodes. It may be in allusion to these figures, that St. Paul says, "that "we may be no more children, but may *grow up* unto him in all things who is the head." Ephes. iv. 16.

CHAPTER

CHAPTER XII.

The After-state of the Righteous.

Let me die the death of the righteous, and let my *(Acherith)* *after-state* be like his. Numb. xxiii. 10.

IT is true that this word oftentimes denotes a future period at a considerable distance from another, to which it bears a reference, and not any state after death: but this may be plainly discerned from the context, "Come and I will shew thee," says Balaam to Balak, king of Moab, "what this people shall do to thy people in the *latter days*; i. e. at a period very remote from that in which he now spoke to him. Thus the *acherith* of Job clearly means a considerable number of years of the latter part of his life, which flowed on in a current of blessings, forming the very reverse of what the former part of his days had been: and, by the context, plainly limited to the present world, because it is there said that the substance which he had lost was now doubled to him.

On the other hand, the following instances evidently point to a period beyond the grave, and which, from certain concomitant circumstances, utterly forbid the *after-state* being understood of any part of the present life. 1st. The solemn an-

annunciation

nunciation that there is an after-state, and such as fully to compensate for any seeming irregularities in this world. This view is thrown in by Solomon, as the most effectual antidote to impatience and envy: that things would then assume a very different aspect, and that expectations which had been cherished through life, and founded on the moral character, would experience no disappointment. "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day, for surely there is an *after-state*, and thine expectation shall not be cut off." Prov. xxiii. 18.

2dly. It is set forth by the Psalmist as a full solution of that problem, why sometimes the wicked flourish and the righteous are held in affliction. He confesses that when he set himself to understand the reason of this, he found it difficult. The only mode of satisfaction was to apply to the living oracle, and obtain information how they were situate after death. "When I thought to know this, it was a task to me until I went often to the sanctuary of God; then understood I their *after-state*;*" i. e. that the future world was the place, and not this, for making the discrimination between the righteous and the wicked.

* Psal. lxxiii. 17. The verb *to go*, is here in the future tense, which sometimes possesses the force of the frequentative. So in Psal. xxii. 3, 8.

There

There would have been no ground for these doubts, had the term *after-state* denoted a few of the last years of the decline of life. Surely if there was to be then a discrimination, it would be visible in all; but experience abundantly shews, that between the righteous and the wicked, there is in general no visible difference at the conclusion of life, and that in death there is a like end to both.

The parable of the beggar and the rich man is to the living, an introduction into the sanctuary or invisible world. The friends of the latter could see no further than the grave, but *he* who holds the keys of Hades admits us to a view of the destination of the departed spirit. The child of calamity is received into the region of peace, while the sensualist, who had wallowed in the midst of abundance, now experiences a terrible reverse.

Of the same purport with the forgoing, there is a remarkable passage in the book of Ecclesiastes, iii. 10. Solomon is endeavouring to shew that every thing has its season, and that till then its beauty will be hidden: that as man cannot find out, i. e. discern the beauty of the work that God maketh from first to last, God therefore suggests to him that a period of future adjustment is approaching, when things will appear in that beauty, which, while time was, could not be discerned, and that the only salvo to the irregularities

which

which happen here, is a *future world.* Here follows a literal version of the words. "Every thing he hath done is beautiful in its season: he hath also put into their hearts *(Olam) the world to come,* because that man will not find out the work which God hath done from beginning to end".* And in verse 14, "I know that whatever God doeth, it shall be for that *world,*" *(Le-Olam)* i. e. all with a view to a future adjustment.

3dly. As that state in which they were to witness their temporary evils, issuing in eternal good things. Speaking concerning what Jehovah had done for the Israelites in the wilderness, Moses says, "Who fed thee in the wilderness with manna, which thy fathers knew not, that he might prove thee to do thee good in thy *after-state.*" To prevent thinking that this *after-state* might be the land of Canaan, we are to consider that the bodies of many who were so fed and tried, had fallen in the wilderness, and therefore were never to come into the land of Canaan. Their *after-state* then must be a period coming after death. Let it further be considered, that the good which the Deity promises, in consequence of a probation undergone, must be something, al-

* This is precisely as it stands in the original; Mib-beli asher lo jimetza ha-adem eth ham-maase asher asah Ha-elohim, eo quod non inventurus sit homo opus quod fecerit Deus ab initio ad finem usque.

though set forth under the veil of, yet extending beyond mere earthly blessings. For the good and the evil which Moses set before the sons of Israel, were such as met the moral conduct. The antient paraphrasts saw this, and therefore express life there, by the life of the *future age*, and death by being thrown into Gehenna.

4thly. As that state in which they were to experience the happy effects of listening to the counsels, and receiving the instructions of the Spirit. "Hear counsel and receive instruction, that thou mayest be wise in thy *after-state*." Proverbs, xix. 20. This advice would, as coming from the mouth of the Most High, greatly sink in its importance, were the latter end to be understood as denoting merely the terminating period of life; for what great profit would accrue to hear counsel and receive instruction, were the effects to be felt only some small space before death? Surely the wisdom, the acquisition of which is here recommended, must be abiding in its effects; or if it is confined to the present transitory period, of what avail can it be to the soul? It could not be the wisdom which is from above, but that which is from beneath. That this may more plainly appear, let us contrast it with its opposite, where a man in his *after-state* is said to be a fool, and where by the expression it is limited in such a way, that it must unavoidably be understood

stood as taking place after death. "He who gathers riches, but not with judgment," says Jeremiah, "he shall leave them in the midst of his days." Here then is, first a termination of his earthly course, and then this sentence is followed by the words, "and in his *after-state* shall be a fool." This is as express as language can make it. His eye will now be opened to see that the period of his good things is past and gone, and that torment must henceforth be his future lot. In that world he will be left to brood with inexpressible anguish over the vanity of his earthly pursuits, and to learn, now that it is too late, that he has totally misapplied his time and his talents.

The *after-state* of the wicked, says the Psalmist, is cut off. From the sense in which the Hebrew nation understood this, it is evident that they considered *this after-state* as succeeding to death. They said that this cutting off was a separating the soul from its principle, like a branch broken from the tree from which it derived its life. "*This cutting off*, is an exclusion from the life of Paradise. Such are condemned to suffer the absence and privation of the divine glory."* To this agree the words of Christ, "The Lord of that servant shall come—and shall cut him asunder;" i. e.

* Quorum animæ, cum a corpore separatæ fuerint exciduntur, *me-hai Gan Eden*. Nihil aliud est pœna illa qua afficietur anima quam absentia & carentia divinæ gloriæ. *Pocokii Misce.*.

separate the soul from the body by death. This is what the Jews term the first excision *(Le-Goph)* as pertaining to the body—" and appoint him his portion with the hypocrites," which act the Psalmist terms *gathering with sinners*. This is the second excision *(Le-nephesh)* as pertaining to the soul. This punishment is what Christ in another passage terms the darkness that is most remote;* that is, at the greatest distance from the abode of glory. Josephus terms it the darker Hades; and the Psalmist, speaking of the soul, says, " it shall go to the generation of its fathers, *who* never see the light.†

* To exôteron skotos. Est ergo status qui longissime remotus est a cœlesti gaudio, quod lucis nomine appellare solet. *Grotius in* Mat. viii. 12.

† The future tense is often put in Hebrew to supply the place of the relative *asher*. So also in Psal. lxxxiv. 5. " Blessed are the dwellers of thy house, *who* praise thee *(aud) evermore*." This is the very word employed by St. Paul, as characteristic of the upper temple. " Our twelve tribes serving God day and night, *en ekteneiâ in continuance*;" i. e. evermore. Acts, xxvi. 7.

CHAPTER

CHAPTER XIII.

The Period of Faith, Hope, and Love.

For *now* we see, *by means of reflection (di' esoptrou)* [we see] *in figure (en ainigmati)* but *then* face to face. Now there remaineth faith, hope, love: these three, but the greatest of these is love. 1 Corinth. xiii. 12, 13.

I HAVE, in another chapter, touched on some circumstances which are mentioned here, but not so fully as to supersede all further investigation.

The point proposed to be considered at present, is the period to which the apostle refers the ceasing of prophecies, tongues, and knowledge, and as surviving these, faith, hope, and love, whether to the state after death, or to that which succeeds to the resurrection.

It would seem that the apostle decided the excellence of spiritual gifts, by the time of their continuance, and that it lay in the ratio of their exercise, and the mode of its extent.

Prophecies, tongues, and present knowledge, are confined to the limits of time. Faith and hope step beyond it, and still maintain their place in the soul, till they are justled out by sight and fruition. Love is that abiding principle which remains through

through every change, and will continue to burn with unabating ardor through ever-during ages.

" All prophecies," say the Rabbins, " universally concern the kingdom of Messiah." So says St. John, " the testimony of Jesus is the spirit of prophecy." To a person arrived in that happy world, prophecies will be no longer necessary, in as much as he will be now in full possession of the things to which they pointed. Tongues shall cease, as no difference of language can exist in that region. Present knowledge, as obtained through mirror reflections, and the language of figure, will be done away.

Of our present knowledge, the apostle mentions two sources, the *speculum*, and the language of *figure*. These two, our translation condenses into one, rendering the sentence " as in a glass, darkly ;" as if this latter term were an attributive of the former, whereas it, in itself, marks another channel of this knowledge, quite distinct from the other. It is true, the action of seeing agrees rather to the term glass, than to the enigma or language of parable ; but this sense is now of such general application that we usually say of whatever is transmitted through the channel of any of the senses, we see it. The two prepositions, *through* and *in*, still maintain their propriety. We look *through* the mediums of the Old Testament, such as the priests, the sacrifice, and the altar, to

the

the others of a more sublime degree, which these reflected. *In* the parable, we see set forth the things of heaven. Of these latter, the former is the veil, and while time remains, our sight can penetrate no farther.

Let us now take a view of these two sources apart. 1st. The glass from which reflections are given us of the things of heaven, may comprehend every part of matter, which, according to the place it holds in creation, reflects a proportional degree of the Creator's glory: for "the invisible things of HIM are clearly seen, being understood by the things that are made." These rays, either more or less, are reflected from every object that falls under the notice of the senses—in every plant, in every insect, in every animal: their figure, structure, pursuits, are all so many glasses which reflect this glory, and the quicker and more penetrating the genius, the more of these rays will meet the view and reward the search. In search of these, while we are left to range over the works of God, as the book of nature, the christian revelation makes a particular selection, and expressly tell us that they are intended as *elements* to spell out, although very imperfectly, invisible things. Indeed, the language of earth in general, when applied to describe the things of the heavenly world, must unavoidably be figurative, and its various descriptions be at best but mere *substitutions*.

This

This *speculum* was variously applied by Christ to the eyes of his disciples. In the lilly, which, without any labour of its own, is so beautifully arrayed, he bid them contemplate the care and adorning hand of their heavenly Father, who in like manner, when the season should arrive, would clothe them in robes of light, in the preparation of which they were to be as passive as the lilly. In the spring, and in the name *Siloam*, they were bid to read the living stream, which, through him, perpetually flows to thirsty souls. In the fields, which by the suns and showers of heaven were become white to harvest, he calls them to view the state of mens hearts, now in preparing for the reception of the gospel. In the various apartments of the temple, he leads them to view by reflection, the many mansions in his Father's house, which await the souls of the righteous. In the shepherds who brought their sheep to Jerusalem to supply the temple with sacrifices, he directs them to behold this character in Him who takes the lambs in his arms, and carries them in his bosom, and who lays down his life for his sheep. In the vine, luxuriant with its branches and fruits, he declares to them his office, which was to communicate to them a similar fruitfulness; "I am the true vine, if ye abide in me ye shall bring forth much fruit."

Hagar and Sarah were the specula in which St. Paul saw the children of bondage, and the children

dren of liberty. These, says he *(allegorumena)* express another thing than what they, *prima facie*, set forth. They are the two covenants. So the rock or stream which followed the Israelites in the wilderness, was the speculum which to the eye of this apostle reflected the Messiah. In like manner the manna which fell from above, and the water which flowed miraculously from the rock, are, on account of what they represented, termed spiritual meat and spiritual drink.

Although the speculum and the enigma, or figurative, diction approach to each other in some points of agreement, yet they also differ. The speculum generally reflects an antitype of the same name, that possesses all the truth which the other merely reflected. Thus the temple made of stone reflected—the temple made without hands—the material offerings of the law—the immaterial offerings of the heart—the Jerusalem on earth—the Jerusalem which is above—the divine presence in the wilderness—the presence of the Lamb in the paradise of God. On the other hand, the enigma participates of the nature of the riddle: a mystery lurks under it. Thus in the prophetic stile, heathenism is described under the image of a barren wilderness, destitute of verdure and springs; and the change introduced from the preaching of the gospel, by the desert blossoming as the rose, and having given to it the glory of Le-

banon, and the excellency of Carmel and Sharon. The parched ground becomes a pool, and the thirsty land springs of water.* In a word, under the enigma may be comprehended all that various phraseology, employed in setting forth the things of the heavenly world. The city of the living God is presented to us with its gates of pearl, its streets of gold, its walls of jasper; we see the waters of life clear as chrystal; we see the blessed in white robes. All these are merely the veils under which the *essence* of the things described lies concealed, and altogether inscrutable to human search. The drapery is taken from materials of earth, but the body which it clothes, belongs to that state which no mortal eye can see.

It may also happen that things of earth are expressed in enigmatical phrases, which serve as veils to hide the things themselves from the view, in order to induce inquiry, and thereby subserve the glory of God, as in the case of the dreams of Pharaoh and Nebuchadnezzar; but with these, this disquisition is not at all concerned: for when the apostle speaks of seeing things in a glass, and under the veil of parable, he is to be understood as not meaning things in general, but the things

* Terræ desertæ & siticulosæ cultura & irrigatio ad designandam uberiorem Divinæ gratiæ, donorumque spiritualium, effusionem, in stylo parabolico adeo solenniter & constanter usurpatur ut nulla egeat explicatione. *Lowth, de sacra Poesi.*

only

only of the heavenly kingdom. And when he speaks of knowledge vanishing away, he is to be taken as meaning that knowledge which is got through the medium of reflection, or under the veil of figure, which he calls *in part*, and which stands in contrast to that other which he terms that which *is perfect*. That which is in part, extends merely to the veils, which in themselves are only gilded and evanescent clouds, and which, on the fall of the body, instantly disappear, and disclose to view that which they covered, and which will now be seen in its naked reality, or, as the apostle terms it, *face to face*.

"*Now*," says the apostle, the word *(arti)* which he had before employed to mark time, is dropped, and another is adopted, not to express time, says Grotius, but opposition to tongues and prophecies. "Now there remaineth faith, hope, and love." This, as to ascertaining the intermediate period, in the most satisfactory manner, is the key to the whole. Had the term *now* denoted the time at which the apostle spoke, his assertion would not have been true, that there remained only these three, because prophecies, gifts of tongues, and present knowledge of divine things, were *then* in their very zenith, and continued in the church above a century after. Two assertions the apostle employs, which bring this period to its exact place—to that interval which

takes place between death and the resurrection. 1st. He says that it takes place when knowledge shall vanish away. This excludes the period from being understood of any term of time upon earth. 2dly. It is when faith hope and love, and none but these, remain, which necessarily prevent it from being understood as the state which succeeds to the resurrection, as faith and hope can then have no existence.

It may now be inquired how these graces are exerted in that future world, and why love is termed the greatest of the three.

It is given as the highest commendation of the antient worthies, that they all died in the faith; i. e. still cherishing in the heart those expectations which they had entertained through life, and which not having received their accomplishment on earth, still lived in the soul, and with it went into the invisible state. St. Paul says, that *this hope*, as the sure and stedfast anchor of the soul, enters within the vail. This expectation being common to all the true seed of Abraham, is on that account termed the *hope of Israel*. They who have departed in Jesus, are said to be now "inheriting the promises," as being fully assured that what is contained in these, must fall to be possessed by them at the last day.

Hope does not materially differ from its associate, faith. What difference there is, appears to lie

lie in this, that the latter eyes the foundation of its trust, whereas the former principally directs the view to the object promised. The latter in thinking of a resurrection, attends to *his* truth and faithfulness, and rests there. The former expresses no anxiety on that head, but seeks to find its present happiness in fixing the view on the things promised, although they are yet at a distance. This hope goes along with the soul in death, and with it lands on the happy shore. This is strengthened by a passage in the 91st psalm, where Jehovah promises, that "*with length of days** he will satisfy

* *(Orech Jamim.)* This phrase occurs in the sacred volume nine times, and in all these instances refers to the extent of the intermediate state, and to no portion of time upon earth. In some passages this is exceeding clear. Psal. xxi. 4. "He (Messiah) asked life of thee *(the life of the future age,* Chald.) and thou gavest it him, even *length of days through the hidden period.*" So in Prov. iii. 2. Wisdom thus speaks; "Let not mercy aud truth forsake thee—write them upon the table of thine heart, for *length of days,* and years of life, and peace, shall they add to thee." It is almost superfluous to add, that this can by no means refer to earth, because such a state is here set forth by wisdom, as is the result of the moral character. Surely if it is divine wisdom which speaks, what she offers must be divine, and not that in which we see the wicked share as well as the righteous, namely, long life and and prosperity. We are also told, as the cumulo of her excellencies, "that all things we can desire are not to be compared unto her:" and it is added, "length of days is in her right hand." Surely if this referred to earth, what is alledged would not

satisfy him, and cause him to look on his salvation;" i. e. I will place him in Paradise, and I will give him a distant view of that salvation which is ready to be revealed in the last time.

Love rises superior to the two former, faith and hope, because its exercise is in its nature *ultimate*, and never to undergo any change. At the last day, faith and hope shall cease (every thing

not be true, that all things we can desire could not be compared to her, for length of days, is what every one naturally desires, whatever be his character, whether righteous or wicked. But the sentiment rises when we take it in its genuine import, as denoting that her first gift, as being in the right hand, is Paradise, or that intermediate state which, under the term *length of days*, it is intimated, is at some time to terminate, and in her left hand, the second (as an object of more remote bestowal) glory, honour, and immortality.

There is, which may be termed a tenth instance, a passage in Isaiah, liii. 10, which in our version runs thus; "he shall prolong his days," which sounds very awkward when applied to Messiah. It is evidently of affinity with those instances which have been already adduced of the *Orech-Jamin*. *His* is a supplement. The Chaldee, better, refers it to the redeemed, "their days shall be prolonged." Now we may consider *Jaarich Jamim* to signify *he shall give length of days;* i. e. bestow Paradise; the verb containing its own accusative, a thing frequent in the Hebrew, such as "and his arm *(vatosha)* brought salvation to him." When it is said of Messiah that at the very time when his soul was made an offering for sin, *Jaarich Jamim*, "*he shall confer Paradise*," we see it beautifully exemplified in what he said to the thief, "this day thou shalt be with me in Paradise."

which

which was hoped for and trusted in, having now taken place) but love will remain for ever the same, and know no change but that of being heightened by the re-union of soul and body; whereas its two former associates will be gone for ever, and in their room will have now succeeded their more charming offspring, *sight* and *enjoyment*.

CHAPTER

CHAPTER XIV.

A Dissertation on Zion.

IN the religion of the Hebrews, things, places, times, offices, sustain a double character, the proper and the allegorical; and these may be so handled, as that regard should be had either separately to each, or to both taken together. David, Solomon, Jerusalem, may be spoke of in such a way, as that the city itself and its kings, may be simply understood, or, exclusively, these things which in sacred allegory are denoted by the city and the kings. Lastly, the mind of the writer, or rather the spirit of God, may so combine the literal and allegorical senses, as that the adjuncts which set forth the literal image in a proper and historical view, will in a sense recondite and prophetical adumbrate the allegorical. Thus of David and Zion there is a two-fold personage, the proper and the allegorical. Of these personages the first is termed the nearer image, as being in point of time closer to the eye. The latter, the more remote, as being future, and as it were, thrown into the back ground of distant ages. "Sometimes the *nearer* image is so prominent and conspicuous, and reigns so much in the language and

and stile, that the more *remote* is with difficulty observed. On the other hand, and that more frequently, the more remote is so bright, that the nearer image is almost lost, and absorbed in the splendor of its rays."

We have frequently very plain marks given in order to distinguish when the literal, and when the allegorical personage is before us. Thus when we are told that in the latter days "David his servant was to feed his people, and that the name by which he was to be called, is the Lord our righteousness:" we unavoidably see that this cannot mean the literal, but the allegorical David, who is "the same yesterday, to-day, and for ever."

In taking a view of that Zion, of which the Zion at Jerusalem was merely a figure, it will be necessary, 1st. To attend to those passages of scripture in which it is apprehended both images appear: the first a shadow of, and a prelusion to the second; intimation being given of this by the strong colouring of the language, and the employing such lofty ascriptions, as if purposely to give a subindication that something greater and more sublime lay hid under its veil, which was in due time to obtain its accomplishment.

2dly. To select such passages where the first image appears to be excluded.

3dly. Attend to those places where the spiritual Zion is evidently set forth.

The epithet often given to Zion is holy mountain, and this with reference, not to the sanctity conferred on the place by the Shechinah, or divine presence, which resided there, but to the act of separating the people of Israel to that mountain, exclusively from the rest of the nations, by the worship in which they were there engaged. It will afterwards be seen how aptly this agrees to that separation out of the world, to the invisible state, of the souls of all the pious.

It is not be denied but that in many passages where the literal and the allegorical senses are conceived to be combined, it will be by some contended, that the first image or literal sense only is presented, and that the other owes its existence to the imagination. Undoubtedly scripture has in this way been much abused, and meanings attempted to be affixed to passages which may have been very remote from the mind of the writer; but at the same time it ought to be admitted, that there are to the first image, actions assigned, and of it things predicated, which are far too exalted for its condition. It could not be the literal David to whom God said, "sit thou at my right hand, until I make thy foes thy footstool." When was it that he said to him, "thou art my son, this day have I begotten thee?" When was it that David

was

was bid to "ask the heathen for his inheritance, and the uttermost ends of the earth for a possession?" How is it applicable to David, "kiss ye the son, least he be angry, and ye perish from the way;* when once his wrath is kindled, but a little blessed are all they who put their trust in him?"

Although in the 72d psalm the nearer image, or Solomon, appears first on the scene, yet without naming him, how insensibly does a greater than Solomon step forth into view? The rays with which he comes adorned, bespeak his high origin, and proclaim him to be a divine person. Of him, and not of Solomon, it could be affirmed, "they shall fear thee as long as the sun and moon endure through all generations."

Thus God chose Mount Zion at Jerusalem, and it was for several ages the places of his visible

* This is evidently another name for Paradise. It is what the schoolmen term *in via*, as referring to a still higher abode. The religion of Christ, as leading to this, is in a subordinate sense termed also the *the way*. The language of the royal Psalmist places this out of all doubt. "Blessed are the perfect of the *way*, who walk in the law of Jehovah; blessed are the keepers of his testimonies, who seek him with the whole heart, surely they work no iniquity, they walk in his ways." Psal. cxix. In the second psalm, "to perish from *the way*," is to be excluded out of Paradise. With an eye to this *(Tamime-derec) perfect of the way*. St. Paul says, "until we all come unto *a perfect man*." Ephes. iv. 13.

glory; but unless it reflected the other Zion, how could it be affirmed of it, "this is my rest, and here *for ever*," i. e. *le-olam*, through the hidden period, "will I dwell," now that this Zion has lain a heap of ruins for many ages?

When we are told that "the ransomed of the Lord were to return and come to Zion with songs and everlasting joy upon their heads;" this, by the hasty commentator, may be viewed as receiving its accomplisment in the return of the Jews from Babylon to their native land. But (it is the remark of Dr. Lowth), here are some things which are too elevated and bold to be applicable to a few thousand exiles, permitted to return to their paternal homes. They might return from Babylon with joy, which is more than appears upon the face of the history: but how could this be termed an everlasting joy? They might be happy in their release, as being thereby freed from many hardships which lay heavy on them, while they were under the victor's chain; but surely no state into which they could be brought, could admit it to be said that they had obtained joy and gladness, and that sorrow and sighing were fled away. On the contrary, if we admit the second, or allegorical sense, how perspicuous and noble, how apt and expressive the ascriptions! This is the view in which the Jews of after ages understood it. In the Babylonian Talmud it is said, "*this belongs to the future age.*"

age." Even the Chaldee paraphrast expresses it, as understanding the ultimate gathering of the Jews, for he speaks of a joy that shall never cease, and the cloud of glory obumbrating their heads.

In this return to Zion, the original presents a beauty of description, which is not so obvious in the translation. It conveys this sense: the ransomed of the Lord shall come to Paradise, amidst the joyous acclamations of other happy spirits. The sorrowing and sighing of friends which assailed their ears in the hour of departure, have now died away, and in their room has succeeded *(Simhath-Olam) the harmony of Paradise.* "They shall be brought," says the Chaldee, on verse 16, of the 45th psalm, "with joy and with songs, and they shall enter into the temple of the King of ages." Such celestial welcome is also mentioned by Christ. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

2dly. We give a passage in which the Zion at Jerusalem seems to be entirely excluded. In the 102d psalm, written, it would appear, during the captivity in Babylon; the building of Zion is promised, and then its finishing ornament, the appearing of Jehovah in glory. By this expression, evidently alluding to its first finishing by Solomon, when the bright cloud descended and covered the mercy-seat. But this will in no sense suit the rebuilding of the temple by Nehemiah, for the Shechinah,

chinah, or divine glory, never returned to it. Neither will it apply to the advent of Messiah in the human nature, because this cannot be termed an appearing in glory, inasmuch as his appearance then was every way the reverse of this; "his visage being more marred than any man, and his form more than the sons of men."

When many of the aged priests and Levites, who had seen the first temple, wept at the erection of the second, as falling far below the first in majesty and beauty of architecture; they were told by way of comfort, that "the glory of the latter house was to be greater than that of the former." But it has, I apprehend, been generally overlooked, that in a scriptural sense, there was no second temple at Jerusalem. The rebuilding of that structure by Nehemiah, and the splendid additions of Herod, did not consitute it a second. This was merely a continuation of the first. No plainer proof need be required of this than that the old or Mosaic dispensation remained the same during the whole period of Messiah's continuance upon earth. His crucifixion, resurrection, and ascent into heaven, form the concluding period of the first temple, and laid the foundation of the second, termed the latter house, when a new order of things was to take place—a spiritual house—spiritual victims—a high priest abiding continually—a new Holy of Holies—a new

new veil separating it from the outer court—new worshippers, not worshipping in the *oldness* of the letter, but in the *newness* of the spirit. In all these particulars of the latter house, there was a glory infinitely transcending that of the first house. This is the temple which is now in building, the glory of which the *Man* termed the *Branch* or the *Rising*, is to bear and to sit on his throne. This building, in the progress of the ages, is receiving perpetual increment, in the gradual and unceasing accession of souls: it is growing, the walls are rising apace into a holy temple; and to express its being withdrawn from mortal view, it is said to be *(en Kurio) in the Lord.*

The beauty of the first temple, as it lay in costly stones, and in a profusion of gold and silver, caught indeed the eye of the disciples of Jesus, as a glory meriting to be contemplated and admired; but not so that of their master: he himself, with the new train of things which followed, was to constitute the glory of the latter house, and not the dead and fading lustre of the fairest materials of earth. He soon gave a check to their mistaken exultations, by assuring them that the structure which so strongly drew their admiration, would in a little time vanish quite from the face of the earth.

That this temple and Zion are the same, it is evident from the place which Messiah occupies, in

in both that of chief corner or foundation stone. That promise, "behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," never existed in this accomplishment at Jerusalem: for what part of that building could merit such epithets as *tried, sure, precious,* when even Messiah himself said of it, that one stone should not be left upon another which should not be thrown down?

Certainly if any trusted in this temple as a structure that was to stand through all ages, they were as much disappointed as the Romans were in the boasted eternity of Rome. This promise then of a sure foundation, was given solely with a view to the allegorical sense, and in this view it is understood by the apostles Peter and Paul. To this corner stone then we must find a correspondent temple, and this, St. Peter tells us, consists of the souls of departed saints. Such a building he terms *(oikos pneumaticos) a spiritual house,* and this sense he supports by the quotation already adduced. Perhaps it will be objected here, that it is going too far to transfer this spiritual house from earth, and to place it within the veil. It is done upon the authority of the words *Hierateuma hagion,* a *holy priesthood.* 1 Pet. ii. 6, 7, a title which is never applied to the church on earth. I view the word *holy* in the Hebrew sense, as denoting being *separated from, and set apart* unto God;

God; i. e. withdrawn from earth, and placed in that situation where each one is a priest, and offers up spiritual sacrifices unto God through Jesus Christ.

When such a temple is completed, then shall be fulfilled that prophecy, "when God shall have built up Zion, then shall he appear in his glory." This will be when Messiah shall appear in the clouds of heaven, with power and great glory, to them who look for him, that he may confer upon them the promised salvation.

To this Zion is adapted the name which was given to the Zion at Jerusalem, viz. the house or city of David. "These things, saith the HOLY and the TRUE, who has the keys [of the house] of David: he that openeth and no man shutteth, and shutteth and no man openeth." *Hagios*, or *Kedosh*, is fully explained by the act of opening and shutting, which, in the Old Testament, is expressed by "bringing down to the invisible state, *(Sheol)* and raising up."

In the parallel passage in Isaiah, it is said that "he was to be for a throne of glory to his Father's house," which seems to favour the doctrine of the Jews, that the departed spirits of the pious had their station under the throne of God, and in this way Messiah is said to be "a covert from the wind and a shelter from the storms" of life.

Unless we keep the heavenly Zion in our eye,

how shall the word of God be fulfilled, which not being of a local, but a general nature, is intended in its effects to apply to every age and to every clime? The literal Zion has now vanished from the earth, but the following promise ever endures, and is receiving its fulfilment to the end of the world: "But the sons of the stranger, who shall join themselves unto Jehovah to serve him, and to love his name, them will I bring to the mountain of my holiness (Zion) accept their burnt offerings and sacrifices, and make them joyful in my house of prayer." How shall the promise be fulfilled, that they are to inherit the hill of his holiness? i. e. be admitted into all the delights and joys of that blessed region, if it be not to be understood of that country that is within the veil. Surely his accepting their burnt offerings and sacrifices, must be in that temple where they walk with him in white, and where they serve him day and night.

It will perhaps be said that this is rather to be interpreted of the church on earth than of that which is within the veil, particularly when it is said to be the house of prayer for all nations; and it cannot well be conceived that prayer is necessary in that region. To this it is answered, that being brought to his holy mountain, cannot mean the church on earth, as that is sufficiently described by their having previously cleaved unto the

the Lord, loved his name, and become his servants. Being brought to his holy mountain, is set forth as consequent to all this. As to prayer being made there, let this be considered, if all departed spirits in Jesus are *expectants of Jehovah*, which is but another expression for being lovers of his name; that is, of the final appearance which the name promises, and the restoration of their bodies; will not this look-out be incessant? will not the wish be cherished by the very memorial (Jehovah) given them, promising the redemption of their bodies? This is what is termed *waiting for his name*; and will any one affirm that this does not carry in it the nature of a petition? Do not the souls under the altar express a desire for the great day of decision? "How long, O Lord, holy and true, wilt thou not avenge our blood on them who dwell on the earth?"

2dly. It is utterly denied that the description given of Zion in the Epistles, and in the book of Revelation, will suit any state of the church below, because there reside the general assembly and church of the first born. There are those who have come out of great tribulation, and are worshipping before the throne; whereas the church on earth is the school, is the nursery, where the trees of righteousness first rise, and are for a season cherished by the suns and showers of heaven, until in the event of death they are transplanted to a clime more congenial to their nature.

The church visible forms only one small portion, whereas the invisible is made up of many generations. Even this latter has not yet reached her destined height of glory. She is only in *the way*. He who hath begun the good work is still carrying it on. The process by which this is done, lies partly concealed from mortal view. In this great work death is a considerable step. Our breath may expire, but our trust lives, that HE is able to keep *our deposit* against that day. In every soul there may, for aught we know to the contrary, be a gradual ripening till the day of doom. The apostle Paul intimates something like this when he speaks (it is after having arrived at the unity of the faith) "of growing up unto him in all things who is the head, from whom the whole body receiving its comely form and vigour, through each strength-supplying joint, causes the body to grow by the proportional energy of each part, to the building up of itself in love." Ephes. iv. 16.

The light and gladness reserved for the period of the resurrection, are in scripture compared to seed thrown into the ground. They lie under the furrow of time, and are not to spring forth in their transcendant beauty, until that day, when the invitation shall be given to Zion, "to rise and put on her strength, and to put on her beautiful garments."

How in any sense could it be applicable to Jerusalem,

rusalem, which is the same with Zion, that it is "a quiet habitation, a tabernacle that shall not be taken down?" Or even how will it suit any state of the church upon earth, when we know what numberless differences of sentiment and modes of worship perpetually divide her sons?

There is evidence also in the language of the original, and from the particular dispensation mentioned in the parallel passage in the book of Revelation, that Sion is synonymous with Paradise. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but Jehovah shall be unto thee *(Or-Olam) the light of that future world*, and thy God thy glory." Isa. lx. 9. But we learn from the same book, that this is not a description of that supreme felicity which is to be enjoyed after the last day, because then the ministration of the Lamb will have ceased; but here expressions are employed which shew that the dispensation, of which he is the head, is still carrying on. "The throne of God and of the Lamb will be in it, and his servants shall pay him divine honours." Whereas in the state succeeding to the resurrection, the "son shall have delivered up the kingdom to the Father, that God may be all in all."

3dly. We now attend to those passages where the spiritual Zion is evidently set forth. These are two, the first is in the epistle to the Hebrews, and the second in the book of Revelation.

St.

St. Paul, in the epistle to the Hebrews, enumerating their privileges above those of their ancestors, who lived under the first dispensation, employs the following words: "But ye are not come to a *tangible* mountain *(Pselaphameno)* and which burned with fire——but ye are come to Mount Sion." It follows then, by the rule of contraries, that this mountain is *intangible;* i. e. it is *immaterial.* Heb. xii. 18.

Before I enter on the consideration of the different parts of this description, as containing in each a variety of information, I would attend a little to an objection which the phrase, "ye are come to Mount Sion," may suggest. It may perhaps be said that this denotes not a distant prospect, but an immediate junction with Sion, and therefore must signify the church on earth. Not to urge that the expressions, "*city of the living God—heavenly Jerusalem—general assembly and church of the first born—spirits of just men made perfect,*" are circumstances which utterly forbid its being understood of the church on earth; even the phrase "*ye have approached unto,*" does not denote possession or junction, but only a *near prospect.* In this position they were now placed by their faith in Christ. On the contrary, we see actual possession in the hundred and forty and four thousand who appeared to St. John, not *near to,* but *standing* on Mount Sion with the Lamb.

Approach-

Approaching to an object, is bidding fair for, but it is not actual possession. The same expression is applied to the Israelites in their approach to Mount Sinai; yet such was their position with respect to the mountain, that they were said to "stand *afar off*." This near approach takes place in consequence of conversion. "They who were afar off are now *made nigh*."

Zion is termed also the city of the living God, and the heavenly Jerusalem. In this passage there are some circumstances which shew that the place here mentioned under the name of Zion and Jerusalem, can neither mean a church state on earth, nor the state of glory after the resurrection. 1st. It cannot mean the former, because it was the city which Abraham was looking for; but we know that Abraham confessed himself to be a pilgrim on earth: the city then which he sought is not to be found on its surface. 2dly. It is assigned as the place where the souls of the patriarchs, and where the church of the first born reside. 3dly. It cannot signify heaven, understood as the state succeeding to the resurrection, because it is said they are *enrolled* in heaven. Now enrolment is not possession, but only a title to it. "Rejoice," said Christ to his disciples, "because your names are written in heaven." In the very spirit of this passage, Isaiah speaks; "Every one that is written unto life in Jerusalem, shall be called holy;" i. e. agreeable to the Hebrew idiom,

idiom, *shall actually be so: set apart* to that blessed region.

4thly. The Lamb appears here as the mediator of the new covenant, which will not be the case in the glorified state. By *mediator*, the Jews understood *dispensator*, through whose hands every blessing contained in that covenant must pass. "The scripture," say they, "calls the name of Messiah, the Lord our righteousness, because he shall be Mediator God, by whose hand we shall obtain righteousness from God himself, and therefore he calls him by the name of Jehovah."

The blessings of Paradise, as comprehended in this new covenant, are rest—peace—an uniformity of faith—an uniformity of the knowledge of the son of God—an acquiring the measure of the stature of the fulness of Christ; having his laws not conveyed by the eye, or by the ear, but written on the living tables of the heart.

The blessings which lie beyond that state, are contained in the promises; and to comfort them in the mean time, before these blessings actually arrive, they are put in complete possession of the promises, and on that account are said to inherit them.

In Paradise, they still look to Jesus as the mediator, because a principal article of the covenant remains to be fulfilled—the resurrection of the body. They who are in the heavenly Jerusalem, look

look for this redemption: however happy they may be during the intervenient period, still this constitutes the summit of their wishes. The bride says, "let the day break, and let the shadows flee away."

In the book of Revelation, this continuance of Mediator, dispensing his various blessings, is set forth to us under the symbol of a lamb, appearing as it were slain. It is on this ground that virtue descends from heaven to earth. Hence these phrases, "the Lord bless thee out of Zion."—"The Lord strengthen thee out of Zion," all which, now that the material Zion has ceased, must be understood in the mystical sense as applicable to the people of God, through every age. Hence, on account of this transforming power, Christ tells Nicodemus, "that he who enters into the kingdom of God, must be born *(anothen) from above.*" Such also, though differently expressed, is the language of St. Paul; "the Jerusalem which is above, is *the mother of us all.*" They who are thus born, "are begotten of the will of God, through the energy of that word that liveth and abideth for ever." Jehovah shall declare when he writeth up the people, "that this and that man was born there."

The different classes of beings which the apostle assigns to the heavenly city, are not to be passed over. These, without including the myriads of

angels, are the following: the general assembly—the church of the first-born, and the spirits of just men made perfect.

It would seem that the term *first born*, is intended to mark all those who had departed in the faith, previous to the crucifixion of Messiah. They are termed *first born*, as being brought unto God in the first ages of the world, and not in that æra which commencing from Messiah's resurrection, is termed "the latter days."

The first class *(panegyris) general assembly*, is of a more comprehending nature than the second, and appears framed to take in all those of the different families and nations throughout the earth, which were not of Israel. On the other hand, the term *ecclesia*, or *congregation*, points to such as were saved of the nation of Israel. *Kahal* being the denomination given them in the wilderness. Such precisely is the description which St. John gives in the book of Revelation, of those souls which he beheld before the throne. There were of the different tribes of Israel, one hundred and forty and four thousand; this is the church or congregation. Then he saw a great multitude which no man could number, of all nations, and kindreds, and people, and tongues. This is the general assembly. The term *first born* is equally applicable to both, and stands in contradistinction to all those who were saved after Messiah's blood was shed.

The

The third class is the spirits of just men made perfect. This distinction embraces all such characters as were in their day eminent for holiness and patriarchal simplicity of life. Such men, like stars of a superior magnitude, shone as lights in the world. They were highly favoured of God, and had privileges granted them, not conferred on the general body of men. They walked with God, and enjoyed peculiar intimacy with him. Their prayers were said to have before God a peculiar energy, as we see exemplified in the case of Job and Elias. The Deity himself particularly honours their characters, when he says, "though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their own righteousness;" and in another passage, "though Moses and Samuel stood before me, yet my mind could not be toward this people."

It is said that they were made perfect, which act of perfecting, St. Paul tells us took place, not when they departed out of life, but only at Messiah's death. "By this one offering he hath for ever perfected them who are *sanctified*." During the ages that preceded, the price of their redemption was not paid, and their sins still remained unattoned for. This the apostle asserts when he says, that the blood of bulls and of goats could not take away sin. The blood of these, however, on account of what it represented, had a tempo-

rary credit given it, so as to suspend the effects of sin; but still the period was to be waited for, when Messiah should bear the sins of his people in his own body upon the tree.

Their non-perfection lay in this, that Messiah was not yet exhibited: they had not a full view of that race that is stretched out in prospect before us. But now the Word, the Mimra of former ages had become flesh, and was "cut off, but not for himself," and thereby finished transgression, and made an end of sin. He anointed the Holy of Holies; that is, gave to it its finishing touch of perfection. In consequence of all this, new light must have been shed on that invisible world, and a degree of nearness unto God through the human nature of Christ vouchsafed, such as they had never before experienced.*

The second passage is in the book of Revelation, where we behold the Lamb standing on Mount Sion, and with him an hundred and forty

* Ex quo Christus venit in mundum vicitque mortem, solatio & felicitati mortuorum in Christo, aliquod augmentum accessisse nihil dubito. *Burnet de Statu Mort. & Resurg.*

Post Christi mortem, piis animis multum boni accessisse, & recte & pie creditur. *Grotius.*

It was to be expected that by the death of Christ, a degree of nearness unto God was conferred on the fathers of old, who had at their death gone into a place of refreshment, under the favour of God. *Dr. Owen.*

and

and four thousand, having his Father's name written in their foreheads. In this latter phrase there is considerable information conveyed. Here is a secret intimation inclosed, that such were now out of the world, and become priests unto God. The light afforded here, and indeed the *key*, is the Levitical reflection of this image in Aaron, in whose forehead his Father's name was written, to denote the especial propriety Jehovah had in him. *Kedosh-Le-hovah*, not holiness, but *sacred to, or set apart for Jehovah*; and that the resemblance might approach as near as possible to the image reflected, it was ordained, that the priests were to have no portion in Israel. The reason given is, that Jehovah himself is their portion. Leaving then the Mosaic shadow, we now ascend to the body it reflected, and behold in these one hundred and forty and four thousand, so many *Aarons* in the most sublime sense of the words, who are done with *time* and *matter*, and deriving their sole enjoyment from Jehovah, who himself is their assigned portion.

That this is the Sion of which that on earth was a type, there can be no question. It then remains to be inquired, whether this is the same with that intermediate abode assigned to souls during their separation from the body.

It appears that they who in this place are with the Lamb, are the same with those who in the seventh

seventh chapter had been sealed. Sealing them, is taking them off by death, and placing them in Paradise. They are gathered to their fathers, and leave the tribulations of life behind. Their character is sealed for eternity, it being now impossible that any change can take place, "being righteous, they will be righteous still." St. Paul, indeed, marks this sealing as commencing in the work of conversion, and extends it through the intermediate period to the time of the resurrection, which he terms the *day of redemption*. This is the very language of his education as a Jew. "The perfectly just," says Rabbi Simeon, "are sealed, and in the moment of death are conveyed to Paradise, which is the life of the future age." They appear in the revelation, clad in white robes, the sacerdotal habit, and expressive of the service in which they are now engaged.

This Zion is not to be viewed as disjoined from the church, which is yet in the wilderness. This latter is that part of the brethren, not yet out of their probationary state. From the former place, the influences of the Lamb descend on this lower world, to prepare them for leaving it, in order to place them in that country where "Jehovah hath commanded the blessing, even life for evermore." This is the very office of *Kedosh Israel*; i. e. *Separator of Israel*. He takes out from among the nations a people, he gives them his name as a memorial

morial (Jehovah) on which to build their hopes of his future appearance. Hence they are said to be a people *for his name*. Acts, xv. 14. Here also we may see the propriety of its being termed *(har-kodsho) the hill of his separation*; and as another radical signification suggests, to prepare them for another and more glorious abode. This preparation, whatever it may be, is plainly intimated in the words, "he who hath begun the good work in you, will carry it on *up to* the day of Christ." Having the keys of Hades and of death, is explanatory of the terms *Kedosh-Israel*, or separator to himself of all those who truly belong to this commonwealth.

If Zion then be the house of David, in the most sublime sense, it corresponds to the abode of the Lamb, who is the allegorical David, and who, in the midst of the throne, stretches his grateful shade over his people, so that "the sun does not light on them, nor any heat."

It appears both from the words of Christ, and of St. John, that the former is not essentially, but *visionally* present with the spirits of the happy. This vision, unquestionably, far transcends in brightness all former appearances that were vouchsafed either to Abraham, to Moses, to Isaiah, or last of all to John, in the isle of Patmos. This is that "better thing" that God has provided for us, and which the patriarchs and prophets were without antecedent to the coming of Messiah.

It

It would appear that in that happy world, the different visions with which they are favoured, are figuratively designed the living fountains to which Messiah leads them, and the pastures in which they feed. If at times he appears as the lion of the tribe of Judah, this assures them in the most convincing manner of his having fought and overcome. If sitting on a white cloud, and thrusting his sickle into the earth, this, while it fills them with joy, sets before them the certainty of numbers, who being turned unto righteousness, shall come to join their assembly. If he appears as the Lamb that has been slain, this prompts the enraptured song, "thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood." If having on his vesture and on his thigh a name written, King of Kings and Lord of Lords, this announces to them his supreme dominion over all the plans of men, and that while they are executing their pleasure, he will divert their exertions to run in the channel of his own designs: "the wrath of man he will make to praise him, and the remainder of wrath he will restrain: but to see him enthroned in that glory in which he is to appear at the last day, will not be given till the time of the restitution of all things." This is clear from the promise which he made to his disciples, just before his ascension. "I will come again and receive you unto myself;" a promise which yet waits for its accomplishment.

In

In Paradise his people are in the state of expectants, as well as those who are inhabitants of earth; and well they may, for they have yet much to receive, and much to behold.

If the apostle John, while on earth, was fully sensible that what he saw of Christ, after his ascension, was only through the medium of vision, and confessing his ignorance of what his future appearance would be, yet firmly expecting that his essential presence was far to transcend any vision, much more they who are in Paradise, who, whatever happiness they may receive from his visional appearance, entertain the most lively expectation of seeing him *as he is*—unveiled, and of being then made like him. The events of this glorious period are emphatically termed *salvation*. "Unto them that look for him shall he appear the second time, without a sin offering *for* salvation;"* i. e. in order to accomplish it. On that day such a flood of glory will burst upon the view, as no state could support, but the glorified state. It is *an eternal weight of glory*. Yet to be absent from the body, and present with the Lord, during the interval between death and the resurrection, al-

* *Tois auton apekdechomenois* correspond exactly to *Kove, Jehovah, expectants of Jehovah.* both the verbs, *he will appear*, and *they expect*, tend to one point, *eis soterian.* The first, ut salutem perficeret: the second ut salutem assequerentur. Heb. ix. 28.

though but in vision, infinitely transcends any situation on earth. They now rest from their labours—are out of the reach of every enemy—are sealed, and in a state of preparation for exertions, nobler and more glorious, in a higher sphere.

CHAPTER

CHAPTER XV.

The House over which Messiah presides.

And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after, but Christ as a son over his own house, whose house we are. Heb. iii. 5, 6.

THEN Solomon the prophet said, how beautiful is the house of the sanctuary of Jehovah, which is built by my hands of the wood of cedar, but fairer is the house of the sanctuary which is to be built in the days of King Messiah. *Chaldee Paraph. Song*, i. 17.

This house is the church of God, partly as it exists here, and partly, although vastly superior in number in the invisible state. Its component parts are the souls and bodies of men. In this building, a variety of workmen have been, and are employed according to its different economies, through the different ages. This, from its very commencement, Christ, as a son, presides over. From the first of time, he had the ordering of it, as to its plan and mode of execution; so that whatever prosphet arose to speak of its manifold and diversified glories, was moved to it by the spirit of Messiah. "The spirit of Christ," says Peter, "which was in them testifying before

hand the sufferings of Christ, and the glory that should follow."

The promise of this house was made in a particular manner, and with particular circumstances to King David. It was promised that one of his sons should build a house to the name of the Lord, of which the first image or subordinate event might seem to be fulfilled in Solomon; but it comes with such adjuncts, as plainly to shew that the second, or more remote event, must be understood; and that "a greater than Solomon is here." It was such a kingdom as David was to witness after he had slept with his Fathers; "And thine house," says Jehovah, "and thy kingdom, shall be established *(Le-Olam)* through the hidden period, *before thee.*" The duration of this kingdom struck David, and put him into a pleasing commotion, and he terms it a great *while to come.* The Chaldee paraphrase on this is remarkable, and runs in this manner: "Thou hast spoken concerning the house of thy servant, as it extends into the future age." In the parallel passage in the book of Chronicles, the language is still more striking, and leads us to think that St. Paul had his eye on it when he spoke of the second Adam being the Lord from heaven. "Thou hast," says David, "regarded thy servant according to the dispensation of that Man who is from above," *(Ha-Adam ham-mealah)* that is, this house and kingdom

kingdom must, in its nature and extent, have something to do with HIM who was promised to bruise the serpent's head. St. John also speaks of Him who cometh from above.

In this house Moses appears as a servant, and with the commendation, that he was faithful in it. He had a trust committed to him, which he faithfully discharged; that of reporting to the nation of Israel, with conscientious accuracy, what was delivered to him from Jehovah on the Mount, respecting the tabernacle, in its every particular. A delineation of the whole house was given him, which he was to construct with materials of earth, of which we understand part, and part is yet wraped in the veil of mystery. This earthly tabernacle, and Moses himself, having for a season acted the part assigned them by the master builder, disappeared, and were seen no more.

In this way is the faithfulness of Moses noted, because it was to be seen both in the church on earth and in that which is within the veil, how exactly every thing, as delineated by him, corresponded to its original. This tabernacle is termed the *true*, in contradistinction to that in the wilderness, which was merely its shadow: for in the book of Revelation, the different scenes which St. John beheld, are not to be viewed as descriptive allusions to the tabernacle or temple, but as actual exhibitions of the substances themselves, which

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are termed the *body*, which is of Christ. Such was the light in which Jerom views the book of Leviticus: "Here each sacrifice, nay, almost each syllable, the robes of Aaron, and the whole Levitical order, breath the mysteries of the heavenly world."—"There was nothing in the tabernacle and its vessels," says Rabbi Bechai, "that did not receive its figure and service from something corresponding to it *above*." Similar to this is that saying of the wise men, that "the Mosaic tabernacle is called the *middle world*, because it reflects a resemblance of the upper and the lower world." By which they mean that the materials of the tabernacle were borrowed from earth, and that these, when so constructed, were a shadow of that which is within the veil. Such is the view the apostle Paul endeavours to exemplify, through a considerable part of the epistle to the Hebrews, and thereby shews, that being trained up in the same course of education, he has interwoven into his writings many of the sentiments of the Rabbins.

The book of Revelation, after all the attempts of commentators to open it up, and to accommodate, according to each one's humour, the meaning, either to past or to future events, still remains for the most part a very great mystery. It is singular it should be so, when we consider the title of the book; yet by the command of Christ laid on

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St. John to write, it seems intended that it should be read and understood, " blessed is he that readeth, and they who hear the words of this prophecy, and who keep," i. e. who watch for " those things which are written therein, for the time is at hand,"

The literal meaning of the title *(apocalypsis)* is a *lifting up of the veil,* and a disclosing to the view things that before were hidden. This very well accords to *(Olam)* that hidden world, and which lies so remote from mortal investigation.

The things which St. John saw, were of two classes, *things presently existing*, and *things that were to exist in a little time after*. The former were in actual subsistence, the latter were exhibited only in the glass of vision, and were shortly after to obtain their accomplishment. Rev. i. 19.

When this apostle heard a voice, " come up hither and I will shew thee what must be when this mortal scene is closed;" his being in the spirit denotes the very act of *(apocalypsis) lifting up the veil;* i. e. shutting up the external senses, drawing aside the curtain which they interpose, and putting, him in some sort, in the condition of a soul divested of the body. In this situation he enjoyed, a complete view of the things of *(Olam) that future world,* which were the true original of that pattern that was shewn to Moses in the Mount.

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The Jews have among them a saying which receives a considerable degree of light, from a part of the vision which the apostle here beheld. "Wherefore," say they, "do the Israelites pray in this world, and are not heard? Because they have not known the *appropriate name* (Jehovah.) In the future age, God will make it known to them, and then they shall be heard." This is the very reason Messiah himself assigns as the ground of their persecuting his followers. "These things they will do unto you, because *they have not known the Father or me.*"

To know this name, is to understand what God himself declares the name promises, and to wait for it. It promises a steady unalterable attention to his covenant of being *now* what he was *formerly*, and in the end giving of himself, such an exhibition as no mortal eye had ever yet beheld. In view of this last act, he is said to be *The About to come*, which is a version of the Hebrew *(Ehjeh) I shall be.* This is the memorial or memorandum left to exercise the trust, both of men on earth, and of separate spirits in the invisible state.

We turn now to the passage of the Revelation, there we hear them crying day and night, "Holy, Holy, Holy, Lord God Almighty, *who was, and who is, and who is about to come.*" This is the appropriate name expressed in Greek, by the three divisions of time it commands. The first, or *past*, is

is a testimony born to his truth, and faithfulness upon earth; the second, or the *present*, as they experience him in that future world; the third, or *future*, what they expect on the resurrection of the body in the glorified state which follows, of which God himself says, "that eye hath not seen nor ear heard."

The administration of this house, is in the Old Testament called *(Hassereth)* and in the New *(diaconia)* or *ministry*. The church invisible forms the major part of it, and is usually stiled triumphant, but, as I apprehend, somewhat improperly. The period of triumph is when every enemy is overcome, and not till then; but the last enemy to be conquered is death. This song, "O death where is thy sting," may be employed in life, by way of anticipation; but the time when it will possess all its harmony, is when the dwellers of the dust find themselves in possession of their bodies, and with the Redeemer standing at the latter day upon the earth.

This house is termed by St. Paul *the true tabernacle, which the Lord hath pitched, and not man*, and of which Messiah is the minister. The epithet, *true*, stands opposed here, not to what is false, but to what is *figurative*. The construction of the tabernacle, although the plan of heaven, was the work of man. The christian tabernacle, so far as regards external form, is in many things the work

of man. In it, figurative ordinances still obtain. What then is this true tabernacle, and such as the hand of man does not appear in? The apostle himself tells us, that it has nothing to do with any thing of earth. "It is," he says (*"ou tautes tes ktiseos)* not of this earth;" i. e. it is *immaterial.*

The ministry which Christ at present exercises, is said to be more excellent than that of Moses. Now the excellence lies in this, that it acts upon the will and the affections, and there engraves his laws; whereas Moses presented his laws to a stiff-necked people, written on tables of stone. The first service is termed the *letter*, the second the *spirit.*

It is admitted that this ministry exercises its beneficent influences upon earth, but then it still labours under much opposition from the abounding corruptions of the human heart. The language of the new covenant is too strong, and expresses a perfection of character too high for the present state of man. "I will put my laws into their hearts, and write them in their minds; and I will be to them a God, and they shall be to me a people." Being to them a God, implies such a state in which he manifests himself to them as *theirs*—as seen and known by them: and they, as being now *his people*, must be in such a place of selection, that like Israel of old, they are taken out of, and separated from all the nations of the earth. It

is

is in this state, and no other, that they can be unto God "a people set apart *(Am-Kedosh)* a royal priesthood, a peculiar people." God himself gives a hint when this is to take place; it is to be *after these days*, i. e. after they have done with time. It may be contended that this is susceptible of another meaning; that "after these days," means the coming in of the New Testament dispensation: but was such a covenant made with none till then? The covenant made with Abraham was this new covenant, and was it not realized to him after his death? What must have become of all the other patriarchs, if, "after these days," signified the period of the New Testament? By Israel and Judah are meant such as are not to be found upon earth, but that Israel, whose dwelling is not with flesh. It is evident that St. Paul so understands it, by applying the quotation to Messiah's ministry in that tabernacle which the Lord pitched, and not man. The adjuncts and circumstances expressed of this abode, prove, that "after these days," must signify when they have done with time; such as, when recorded laws are to be superseded by the internal writing on the heart, and when there exists no necessity for teachers. Now when is it that this takes place on earth, that even the *least* shall not need a teacher? Another adjunct meriting consideration, and which agrees with the view in which the Rab-

bins understood it, that God here promises to be their God, and they his people, in a sense in which none of the parties had been before; that is, say they, after this mortal life is ended. In this light also, that great master among the Jews, Maimonides, understood it. It is then, he says, "the whole law of Moses is to be obeyed, without dislike, disorder, or coercion, as he has promised, they shall not teach every one his neighbour, &c. with many passages of scripture, of a similar tendency, in which way the future age is fully understood."

Messiah is now the high priest of the *blessings of the future age*. Through his hands these are dispensed in foretastes and anticipations to that portion of the church that is yet in the wilderness, but in the most full and abundant manner to the assembly of departed spirits that inhabit the region of peace: and this he does by means of a greater and more perfect tabernacle, which the Lord hath pitched.

His being the high priest of these blessings, is fully expressed in the book of Revelation, by his being represented as leading them to living streams; and under the image of pastures that are ever green, as admitting them to the participation of joys which know no abatement, and making them recline by the waters of his *perfect rest*. These are the living springs of that glorious land,

land, which are perpetually rising up to everlasting life.

This will have further light thrown upon it from the view of a passage in the 110th psalm, in which it is thus expressed: "thou art a priest *(Le-Olam) for the future age.*" In our version it is *for ever*. But it is impossible that this can mean an endless duration, because his priesthood, to which also is annexed his kingly power, is to be exercised only while time remains, and which in the end is to be delivered up to the Father. To this it may be objected, is not his priesthood said to be unchangeable? This is the language of our English version, but not that of the original. There it is, "He has an *intransitive* priesthood *(aparabaton,")* i. e. not passing by reason of death from one priest to another. Standing by the golden altar, his censor sends up its smoke through all ages, and with this ascend the prayers of all saints before God. This act is termed *(entungchenein) standing in the midst*, between God and them, being the blesed daysman, who lays his hand upon both, bringing God and man together by an indissoluble bond of union.

"Every priest," says St. Paul, "is appointed to offer gifts and sacrifices:" this being the case, the great High Priest of our profession must have something to offer analagous to these. The material offerings of the Aaronic priesthood were the shadows

shadows of the law; we must now look that there be that *body* which is of Christ; i. e. those realities which the offerings of the Mosaic dispensation represented. This discovers to us that several of the offerings under the law, were in their nature eucharistic, and representative of those internal feelings which God values most of all. In that state the various and vigorous emotions of the soul, darting forth towards God as their center and object, are the sacrifices and the offerings, which, in order to their acceptance, must pass through the hands of the great High Priest. Here it is that he sustains the double character of the altar and the priest. As to the first, the apostle Paul says, "we have an altar of which they have no right to eat, who serve the tabernacle;" i. e. those who still desire to adhere to the old dispensation, notwithstanding that the new has commenced. As to the second, he says, "Let us therefore offer up, *by him*, the sacrifice of praise to God continually; that is, the fruit of our lips confessing to his name." When all this takes place on earth, although in much weakness, and labouring under many imperfections, it stands in the middle between the material offerings of the law, and the things of the unseen world, by the name of *(eikón)* or the image of these things. To the first it is retrospective, and to the second it is prospective, as looking to grow and to be ripened into that

that after death. It was this view which suggested to Paul the following language: "For the law having a shadow of the blessings of the future age, but not the image of the things themselves could not make the comers thereunto perfect." In the first dispensation, there were exhibibited merely the outlines of celestial things. In the times of the gospel, the image succeeded, which is a still more lively resemblance, and approaches much nearer to the truth than a shadow; and yet after all is but an image still, and must ever remain at a wide distance from the reality, or the things themselves in all their truth and life.

We are witnesses to this exercise of confessing to his name in the intermediate state, as we have it in the latter part of the 7th chapter of the book of Revelation; and must after all declare, that when the sounds of that world meet our ear, how small a part do we know. Looking into the bright mirror of Deity, they saw —— and instantly this song of ascriptions followed, "Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, be to our God for ever and ever." Thus they serve God in his temple day and night, and the Lamb who is in the midst of the throne, "leads them forth into pastures."

"Thou art a priest (Le-Olam) for that future world." This sense St. Paul seems to have had in

in his eye, for he renders it almost verbatim, *minister of the sanctuary*, or holy place; and this might be suggested to him as the sense of his nation from the Chaldee paraphrase, to the hearing of which publicly read, he would be accustomed from his earliest youth. The words run thus, "The Lord hath sworn, and will not repent that thou shalt be appointed High Priest in the *future age*."

With St. Paul, high Priest and Minister are synonymous terms. This latter, in the Jewish church, was termed *Hazan*, overseer, and to which bishop corresponds; whose office it was to take the lead in every act of worship, to preside at the reading of the law, pointing out the portion and the manner in which it was to be read. It was also his office to stand up, and to offer prayers for the people, which act is expressed by the word *(entungchanein) se interponere medium*, to supplicate or intercede for.

When this apostle speaks of Christ being "a priest for the future age, after the order of Melchizedec," he views this order or resemblance as extending not simply to the person, but to the title which this prince bore as *Melchi-zedec, king of righteousnes*; and *Melchi-shalom, king of peace*, both of which names he is careful to interpret, that we may see how they fit Messiah in their truest sense. But what we are to attend to, is

language

the language of the Father to the Son, declaring that his being made a priest to the future world, was to meet the situation of that world, as a king whose government was to be unspotted, and whose subjects were to be all righteous—who was to be king of Salem, sovereign of that peaceful region into which the righteous nation only enter, and there are kept in perfect peace. Of this house, so often mentioned by David, Messiah only has the keys, when "he opens none can shut, and when he shuts none can open."

The Chaldee paraphrast views the term Melchizedec as a name descriptive of character. The words are, "Thou shalt be anointed king to the future age, for thy merit, because thou hast been a spotless king." To which agrees what is said in Psal. xlv. "Thou lovest righteousness and hatest wickedness, therefore God thy God hath anointed thee with the oil of gladness above thy fellows."

Viewing the name Melchizedec as descriptive of what Messiah is, the whole may be rendered in this manner: "The Lord hath sworn and will not repent; thou art priest to the future age *(Aldibarti) according to my appointment, O king of righteousness.*" Having an altar which makes the comers thereunto perfect, and inviting all thy people to look to thee as *Jehovah-Tzidkenu, the Lord our righteousness.*

I have now endeavoured to trace through both

ments, what, in some instances, may be denominated undesigned or inadvertent notices of the intermediate state; by which terms it is not meant that the inspired penmen wrote without being conscious of what they were transmitting, but merely, that in many cases they gave notice of this state in hints,* or eliptical expressions; sometimes in circumlocutory phrases, conscious that their meaning would be instantly caught by their countrymen. Remaining satisfied with this, they looked no farther, and gave themselves no concern as to the obscurity into which language of this kind might fall, or as to the construction that after ages might put upon it.

Of these notices, some are more express and clear than others, according to the particular adjuncts and circumstances with which they come attended; but taken altogether, they furnish an irresistible body of evidence that there are distinct places of abode assigned to reprobate and happy souls during the interval which takes place between death and the resurrection.

* Thus the Latins say of death, *discessit*, *vixerunt*; and with respect to the state of the soul, abiere ad plures, abiere in communem locum, which in the language of Job is, they have gone to the house of assembly for all the living. Facit quod faciendum fuit *Plautus*. To denote that there is no resisting the law of mortality.

CHAPTER

CHAPTER XVI.

To investigate what Opinion the antient Hebrews entertained with respect to the Place of departed Spirits, under the Appellation of Sheol *in the Old Testament, and* Hades *in the New.*

EVIDENCE of this nature, as being direct and home, must be viewed as possessing a weight superior to that which is indirect and circumlocutory.

It is exceeding unsatisfactory that our translators should, without the assignment of a reason why, tell us, that *Shĕvl* sometimes denotes a grave or cavity dug in the earth; at other times *Hell.* In the ordinary way of understanding these, there cannot be two things in nature more remote. The consequence arising from this is, that the ideas of the reader are at times confused. When the term Hell occurs, he is ready to attach to it his idea of the place of the damned; and where it is rendered the grave, he will think of nothing farther than the repository of the body formed in the earth. It is singular that when our translators found the term *Sheol* clothed with circumstances which prevented them from rendering it the grave, how, when it occurred divested of these, they should

render it by a term as opposite to *Hell* as light is to darkness. Surely what is predicated of it once, such as its situation and extent being altogether unknowable to mortals, must for ever hold true, although not explicitly set forth on every occasion.

Betwixt an antient Hebrew and a modern inhabitant of Europe, there would, from a view of the original *Sheol*, and the translation *grave*, be this difference, that the latter would think only of a cavity dug in the earth; whereas the former would have in his eye the abode of the departed spirit. But it might be urged, would not the Hebrew have the grave also in his idea? Doubtless, but not under the name *Sheol*, but *Keber*, the common term in that language for the grave.

When the patriarch Jacob says, "I will go down to Sheol to my son mourning," our translators, as it would seem, found the term *Hell* here would not suit the public ear that had been so much inured to the ordinary acceptation, and on this account they render it the grave. But this is rather missing than giving the sense of the original to the extent intended. Joseph was, as understood by Jacob, now dead: but this patriarch could not have the grave in his idea, as the place where the body of his son was deposited, after he had learned from his other sons that Joseph was torn in pieces by a wild beast, and of course

course in no grave at all. On the other hand, when in the following sentences it is said, "*Sheol* and destruction are before the Lord, how much more the hearts of the children of men? It is deep as *Sheol*, what canst thou know?" they saw the circumstances here, viz. its invisibility and immensity of depth, would not permit it to be rendered a grave, they have therefore turned it by the term *Hell*. Here there would again be a wide chasm between the ideas of the Hebrew, and those of the modern. As this latter, in the former instance, fell far short in taking up the full extent of the original, he would now in his conception outstep it, and clothe it with those circumstances of horror which properly belong to that place of torment, which the antient Jews term Gehenna, and to which the reprobate part of mankind are to be consigned after the last judgment.

Understanding Sheol to signify only a grave, there is a feebleness introduced which takes off very much from the threatenings of scripture, so as to render them of little or no effect. For example, we are told in the book of Proverbs, that the way of life to the wise is above, that he may depart from *Sheol below*. But from this, if it mean only grave, who is it that can deliver himself, let him be ever so famed for wisdom? From the *lower*, he may by taking heed to cleanse his way according to the divine word. Solomon directs

directs to beat a child with the rod, that he may not die; but what father is it that can, by any mode of correction, save his son from death, or from Sheol, if signifying the grave? He may, however, save him from the lower Sheol, or, what the antient Hebrews termed, as being synonymous with it, the *second death*.

Solomon, that master of wisdom, gives it as an apothegm, deserving to be remembered and acted upon, "that whatever our hands find to do, to do it with our might, for," adds he, "there is no work, nor device, nor knowledge in Sheol, whether we are going." In our version, it is *in the grave*. But why should Solomon tell us, with so much the air of wisdom and important discovery, what would draw the smile from the untutored Indian? Was this latter to learn, for the first time, that a corpse in the grave neither acts nor thinks? Or if Solomon had merely the grave in his eye, why did he not express it by its usual term *Keber*? But the sentiment rises, when he would put us on meditating on the destination of the departed spirit—that in that world, although there is a rest for the souls of the pious, yet there are also awaiting the impious, mansions of despair, in which they shall, after death, lift up their eyes and be in torment—that the period of exertion is now past, to return no more: that whatever the disembodied spirit may know, will now be of no avail, it being in

that

that state, utterly incapable of doing any thing towards a change or melioration of abode.

Before I come to notice particularly, what the antients understood to be designated by the term *Sheol*, I shall dwell for a little on that marked distinction that is kept up so accurately in the Hebrew original between Keber, the grave; and Sheol, the invisible state; a distinction, which, in our version, is very much neglected. From a want of attention to this, and seeing no other meaning in Sheol or Hades than that of a grave, Beza has translated this sentence thus, Acts, ii. 27. *Thou wilt not leave my soul in Hell.* "Thou wilt not leave my carcase in the grave." He could not see any thing in Hades but a grave, and knowing that souls do not lie in graves, he conceived himself warranted to turn the term *soul* by *cadaver*, dead body. "From this translation," says Castellio, "a pernicious error might spring, for when he turns the soul of Christ into a carcase, there is a danger least the soul of Christ should be thought by some to be nothing else but a carcase."

The only relation which seems to connect these two, *Sheol* and *Keber* is that which arises from the point of time in which the separation from soul and body, and the funeral rites, take place: the latter, for the most part, being a consequence of the former. The moment a person dies, the spirit goes to its assigned abode, expressly termed

in

in Eccles. xii. 5. *(Beth-Olamo)* the house *of its future age*, or *hidden period*, and the body remains for interment. Of this connexion of the two places, we have a symbolical representation in the book of Rev. " One called death appears upon a pale horse, and Hades, or the invisible state, follows after him.

The word *Keber*, the *grave*, is so clearly marked by those adjuncts and circumstances which we know to belong to a grave, that it is next to impossible to mistake it: such as its being an excavation in the earth, formed for the reception of the body—its situation, being but a few feet below the surface—the phrase, *to bury*, being employed to express the act of interment—its having a pillar erected on it, to set forth the name of the person whose remains are deposited there. Thus Abraham desired to purchase of the children of Heth a piece of ground for a *grave*. It was said to the prophet, who had acted contrary to the instructions which he had received from God, " Thou shalt not come into the *sepulchre* of thy Fathers." —" Why should not my countenance be sad," says Nehemiah, " when the place of my Father's *sepulchre* lieth waste?" In all which passages the unvaried translation of the Septuagint and the Vulgate is *monument*, *tomb*, *mound*, *sepulchre*: never *Hades* or *Inferi*. All these terrific comparisons, as to *invisibility*, *depth*, *secretness*, and *distance*

distance from human investigation, are never drawn from the term *Keber*, grave, but from that unseen world termed *Sheol* and *Hades*.

When we turn our view to the New Testament, the same distinction is carefully preserved there. The invisible state *(Hades)* and *grave (Mnemeion)* are never confounded, or taken at times the one for the other. "Marvel not at this," says Christ, "for the hour is coming in the which all they who are in *their graves (enMnemeiois)* shall hear his voice." So at his crucifixion, it is said that the graves were opened. On the other hand, when mention is made of being delivered from the *power* of the grave, *Keber*, in Hebrew, or *Mnemeion*, in Greek, are never employed; for what power can be supposed to be lodged in a cave made in the ground? But in *Hades*, the invisible world, there is that power of *detention*, termed the *cords of Sheol*, that souls once there cannot leave it and return back to earth. The reversing their situation must be the deed of Almighty power, an act for which they are looking as he has promised. "I will ransom them from the power of Sheol." This is the law of the invisible state, and suspended but once, viz. at the resurrection of Christ; that none who enter into it are ever more to return to earth, until the day of doom. "Man lieth down, and riseth not till the heavens be no more."

The souls of the pious know that their present situation, however full of rest, peace, and comfort, is not to continue, and that they will one day recover their bodies. The *prize of the high calling* is their object there, as well as it has been while they were sojourning on earth. On that day this song of triumph may well suit the christian, overjoyed at finding himself in possession of the long lost body; "O death where is thy sting?" as this had only transmitted him to a pleasant abode of rest, until the indignation should be overpast. "O Hades, where is thy victory?" as this general law of detaining the souls of the saints in the invisible world was now at an end.

* It may be remarked here, that the heathen nations entertained much the same ideas of the unalterable nature of the invisible state, as those delivered in the scripture, but with this difference, that they lived in no expectation of a resurrection. It was their opinion that being once in that state, all possibility of a return to the body was precluded for ever: that the infernal gods were not of a disposition to be softened by the prayers of mortals;† hence the river which souls are feigned to pass, is termed *irremeabilis,* impossible to be recrossed.

* ——— Facilis discensus Averni
Sed revocare gradum superasque evadere ad auras
Hoc opus hic labor est.

† Nec in humanis precibus mansuescere corda. *Virg. Eneis.* 6.

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It is a leading mark of distinction between *Keber*, the grave, and *Sheol*, the place of souls; that while the former takes the possessive pronouns through all their variety, such as *my grave, his grave, your graves*, &c. the latter never does, and never appears in the plural, but stands by itself as one extended region, the receptacle of all spirits departed. It is never said they buried him in *his Sheol*, or I will cause your bodies to come out of *your Sheol*; such expressions as these never once occur through the whole extent of the sacred volume, *Keber* is invariably employed. On the other hand, when mention is made of the soul's destination, its assigned abode is as invariably *Sheol*.

It is easy to see that by this uniform distinction, the ideas of the antient Hebrews, with respect to the grave and the invisible world, would be invariably regulated. They would never think of putting the one for the other, and of course would understand each term to the full amount of what it was intended to convey.

Having thus seen that *Sheol* in the Old Testament, and *Hades* in the New, never mean the place of interment, it now remains to be inquired what the antient Hebrews understood to be designated by it. In traversing this invisible region, we shall endeavour to walk behind the divine word, as having here a more sure guide than the

priestess, who, as the poet feigns, conducted Eneas to the shades below.

In searching why this state was denominated Sheol by the Hebrews, we may derive some small measure of light from etymology. We are at no loss to understand why it is termed Hades by the Greeks, and Inferi by the Latins; the former expressing a place removed from the view of mankind, and the latter its situation, as imagined to be under the earth. In like manner the name Sheol may have taken its rise from the verb *shaal, to demand.* In these ages of primitive simplicity, when a more lively sense of religion pervaded every heart, the death of an individual would be considered as the requisition of heaven. Conformably to this idea, it is expressed in the evangelist Luke, "This night thy soul shall be required of thee." It might then be said of one when he was dead, that he was gone to Sheol, the place of demand or general requisition. Hence it is that, by Solomon, Sheol is represented as one of three things which is never satisfied, but which still continues to demand the souls of mortals from generation to generation. Prov. xxx. 16.

It is to be expected that many things relating to this state will be found to be said in conformity to the ideas of the different ages, and the progress made in knowledge—things which in themselves may not be strictly true, but merely adaptations,

tions, while the existence of the state itself is altogether unquestionable.

To the situation of Sheol, as implying *descent*, it is deemed an insuperable objection that any place of light and happiness should be conceived to lie the downward road in the *lower parts* of the earth, "no commodious situation," says Dr. Barrow, "for a garden, for delightsome walks and bowers." I do not see any solid reason why happiness should attach to *ascent*, more than to *descent*; when, after all, we may be as much mistaken in the situation we give to heaven as *above*, as we are in placing Sheol *below*. In the boundless regions of space, *ascent* and *descent* are lost; these being merely ideas impressed upon us from our earliest infancy, by reason of our union to matter. We are naturally led to annex cheerfulness to *ascent*, because of the bright splendor of the firmament above; and gloom to *descent*, because of the interminable depth of earth, and its supposed dark caverns presenting themselves to the imagination from below: yet the skies are every way around our globe, and spirits, whatever be their motion or particular mode of existence, have nothing to do with the influence of attraction or gravitation: this more naturally agreeing to the properties of body.

Men of learning and science are unhappily biassed against many things in scripture, because of

of the supposed error of some of its adaptations, which the human condition, or the degree of knowledge then possessed, made it necessary to employ. They seem to forget that what is said or delineated of the invisible world, must unavoidably be in the language and colours of earth; and that the Deity in conversing with mortals, stoops to speak in their dialect. Who ever called in question the existence of the heavenly Jerusalem, because its walls are said to be of jasper, and its gates of pearl? or who ever imagined that trees were actually growing on the banks of the river of life? Such language is unavoidable in a world where things are seen only in a *glass*, and expressed in a *riddle*. Neither does Jehovah condescend to rectify mistakes which, while the present state renders unavoidable, are at the same time innocent, and no way affect human happiness. The inhabitants of earth may have lived for ages in profound ignorance of many of the phenomena of nature. The earth might be to them one extended plain, and the moon no bigger than a cart wheel; but what are all these, even when rightly understood, to the interests of the immortal soul? or what is it to human happiness on what point of the compass a thing lies, provided its existence be sufficiently ascertained.

When the Deity revealed that souls survived their bodies, and that they were in the *mean time* either

either in happiness or in misery, he might leave mankind to give a situation to that place, which situation might perhaps be remote from the truth. Place and situation in a matter of happiness and misery, are trifles, and a mistake in trifles is not worth the rectifying. *Deo hic nodus non est vindice dignus.* But it can by no means be a trifle to be fully assured from the mouth of God himself, "that after death the righteous enter into peace," Is. lvii. i. and "that the wicked are reserved to the day of destruction, to be brought forth to the day of wrath." Job. xxi. 30.

When Messiah came, he added new and authoratative information to the general opinion, founded on the Hebrew scripture, as to the state of souls, and while he left men to follow the old harmless notion of its situation, as if below the earth, he threw new light upon it as to happiness or misery—drew his warnings from it, and founded his parables upon it.

In the early ages of the world, Jehovah permitted that gloom which arose from the ignorance and vain fears of mankind, to rest on the invisible state, reserving its full dissipation to the splendor of Messiah's light, when this should break forth in its transcendant glory in the latter days. Hence it was, that from the righteous the voice of terror proceeded, as well as from the mouth of the wicked. They, although perfectly safe, shrunk

shrunk back, and discovered horror at the idea of treading the dark and dreary way. They fancied to themselves abysses in which they were sinking—dark mountains on which their feet were stumbling, and they gave to death an extent of vale on which its shade rested. So the timid, notwithstanding the goodness of the ship which carries them, will startle at the deep below, and tremble at dangers which they are never to experience.

The antient Hebrews formed their idea of this state, from their manner of burial, and from the figure of their tombs. When they saw the lifeless body deposited in the grave, they borrowed from this the notion of going down to Sheol. They gave the path which led to it a descent, and placed the region itself in the lower parts of the earth; as far below the center as the sky is above it. They transferred to it some of the melancholy concomitants of death, which they would never have done, could the eye have followed the departed spirit to its last destination. The descent into—the gloom and stillness of the tomb, dwelling last on the mind, were transferred to the mansion of the spirit. The total exclusion of light from the sepulchre, made the invisible state be considered as the land of darkness, and procured it the name of the shadow of death. A walk amidst these dreary caverns, might fill the mind with a

temporary

temporary gloom; a walk of this nature might inspire the poets song, to speak of the *sine sole domos*, and *the inania regna*, "Shades where silence holds her reign, and on which ever-brooding darkness dwells—kingdoms where no mortal meets the sight." This is merely the language of human ignorance, speaking from habits to which it has been accustomed, and still clothing the soul with the properties and affections of body. These are mistakes of harmless consequence, and inseparable from the present state. Some of these modes of expression Jehovah adopts in his own language, and he condescends to describe to us the things of the heavenly world, not as they really are, orwill afterwards appear,but under images of earth, with which we are already acquainted. It is not, indeed, impossible to give us adequate ideas of these invisible things; but to do so, would be to change our nature and to put us into another mode of existence.* Such is the present condition of man, that he is by no means a proper recipient for the knowledge of things which lie so remote from matter and sense, until the necessary change passes upon him by death.

* Haud quia hanc iis cognitionem invideret divina Revelatio, sed quia humanæ mentis conditio eam omnino non recipiat: quæ cum res a corpore & materia remotas contemplatur, propriarum notionum inopia, cogitur ad improprias confugere & corporeis incorporea quadantenus adumbrare. *De Sacra Poesi.*

Although in these ages which approach nearest to the primordial state, little remains upon record as to the particular views which mankind then entertained of the intermediate abode; yet we are not left wholly in the dark on this important article. Going to their Fathers, formed, in the close of life, the last and earnest wish of the soul. The prayer of Balaam, that he might die the death of the righteous, and that his after-state might be like his, affords a presumption that in this wish, he stood not alone, and that the same desire might pervade many others among the people of that age.

In the earlier periods, religious feelings were more general and more genuine than in the ages that followed, when polytheism began to be spread. The language of the friends of Job—of the kings Abimelech and Pharoah, shews that the primeval religion, as taught to Adam, was not yet forgotten, and that they were no strangers to the character of the one true and living God.

We now proceed to observe that the antients viewed Sheol,

1st. As general receptacle for all spirits departed, whether righteous or wicked. 2d. As a place very remote from human knowledge. 3d. As divided into two regions, the one the abode of the righteous, and the other that of the wicked. 4th. They borrowed allusions from it to express great depth

depth of distress and abasement. 5th. The termination of this state is declared in the most express manner.

This general receptacle, as we learn from the book of Job (a composition supposed to have existed before the writing of the Pentateuch) the antients termed *(Beth-meod le-col-hai) the house of assembly for all the living.* Job. xxx. 23. It may be said, why not understand this of the grave? Not to urge that being assembled together, expresses, in some degree, a consciousness of being so assembled; but setting this aside, it is not fact that the grave is the house of assembly for all the living, for there are millions whose bodies lodge in no part of earth: some having been devoured by wild beasts, some by fishes, and greater numbers by fire among those nations, whose practice it was to burn their dead, instead of interring them. The very form of expression here employed, leads to this conclusion, otherwise he would have said the house of assembly for all the *dead.*

We have this represented in vision in Isaiah, in such a way as to exclude entirely any idea of a place in the earth. Kings of nations far distant from Babylon, are represented as rising from their thrones to meet Nebuchadnezzar upon his entry into that state, which would have been a violation of all probability, were they to be introduced as speaking to one another from such immense dis-

tances. But what must be admitted as decisive here, is the prophet's own language, declaring that Nebuchadnezzar was not to have the honour of burial; so that his spirit is represented as being in Sheol, while his body is in no grave at all. Although along with the kings of the nations in the invisible state, yet Isaiah says, "thou shalt not be joined with them in burial." Is. xiv. 20.

In Ezekial, they who are in this state are termed *(Am-Olam) the people of the hidden period.* So speaks the Deity himself, I will bring them down to the people *of the hidden period,* a term synonymous with Sheol; i. e. they who had been dwellers there long before. Ezek. xxvi. 20.

It is admitted that the language of these visions is through necessity metaphorical; but it would be an outrage on all metaphor to introduce personages speaking, of whom, the general belief was, that nothing now remained but a heap of dust. Nay, the practice of necromancy is a proof of this, for however unreal and destitute of foundation in truth this art might be, yet it is of consequence when brought to prove the general belief of the existence of separate spirits. It unquestionably was the belief of Saul, that the soul of Samuel was in existence when he applied to the woman of Endor to bring him up. It deserves also to be remarked, that this woman did not ask for the grave of Samuel, she dwelling at Endor,

and

and he being buried in his own city, Ramah, which is a clear proof, that of Sheol, the vulgar estimation was not that of a tomb or sepulchre, but of the common place of assembly for all spirits departed, whether righteous or wicked: and that in their opinion, it mattered nothing, when one was to be summoned from that invisible region, where the persons might be stationed who were to pronounce the invocation.

This general receptacle appears with reiterated description in Ezekiel, and the attentive reader will easily distinguish it from the graves where the bodies of the slain are there mentioned as lying. Describing the fall of the king of Egypt and his army, he says, "they are all delivered to death for the purpose of being sent to the *land of the under regions*" *(el-eretz-tahtioth)* Ezek. xxxi. 14; and to express the universal capacity of that world, he adds, "in the midst of the children of men;" i. e. all those who were now in the state of the dead.

The Almighty is said * to make the nations to shake at the noise of his fall; not the nations, the inhabiters of earth, but the *(Katachthonioi) subterranean people*, those who were in the nether

* How similar to this is the description of Virgil, a description in all probability of Phenician origin.

At cantu commotæ erebi dc sedibus imis,
Umbræ ibant tenue. *Geo Lib.* 4.

parts

parts of the earth. All the antient versions accurately distinguish between the terms *grav* eand the *nether parts* of the earth. The Chaldee, while it retains the term *Keber*, or *grave*, expresses the latter, with respect to each departed spirit, by the words *(Beth-Olmiah) the house of his future age.**

"The strong among the mighty," says this prophet, "shall speak to him (Pharaoh) out of the midst of Hell (Sheol.) All the trees of Eden, the choice of Lebanon, that drink water, shall be comforted in the nether parts of the earth." The Chaldee is valuable here, because it strips the text of its figurative dress, and gives it in the sense in which it was understood by the Jewish nation at that period. On the last quotation it thus paraphrases: "All the kings of the east, and the princes, and the rich, and those possessed of sovereign power, shall be comforted in the lower parts of the earth."

In this description of the invisible country, the prophet Ezekiel adopts those notions of the dead, that were entertained by all antiquity, in assigning to them something similar to the rank

* Eccles. xii. 5. Beth-Olamo, *the house of his future age or hidden period.* This phrase occurs no where else in scripture. The Vulgate turns it by domus æternitatis suæ, *his eternal house:* which it is impossible to be, while a resurrection is expected. This is a full proof that *Olam* is synonymous with *Sheol*, and that both refer to the abode of the departed spirit, and are never put to express the repository of the body.

they

they possessed, and the occupation they exercised upon earth.* Hence in that state we see sovereigns provided with thrones, and warriors carry their weapons along with them. "They have gone down to Sheol with their weapons of war, and their swords," as was their custom in life, "lie under their heads." Nor let this be thought to derogate aught from the truth of the thing, inasmuch as more adaptations than these are permitted, which are not literally true, and yet do not in the slightest degree impeach the truth of the existence of that state, any more than the representation of the rich man does, who appears there as if with the members of a mortal body. Luke, xvi. 24.

This all-receiving region appears in the following expression of St. Paul, "Say not in thine heart who shall descend into the *abyss*" (another term for Sheol, and to which corresponds the Hebrew *Tehom*) "and bring up Christ again from the dead." By *dead* here, it cannot signify the *cadavera*, or bodies without life, because the term abyss is employed, which is never put to express the repository of the body, that being constantly denominated monument, grave, or sepulchre. The inhabitants of the abyss are those whom St.

* ——— quæ gratia currûm
Armorumque fuit *vivis* quæ cura nitentes
Pascere equos eadem sequitur *tellure repostos*. *Eneid* 6

Paul

Paul terms the *subterranean people*, and St. John, *they who are under the earth.* This situation is given from the old Hebrew notion, and which, in itself, whether true or false, is perfectly harmless: the great article taught being the separate existence of spirits, no matter where the situation be.

The same idea of a general receptacle may be found to pervade the poetry of the remotest antiquity, and which ought not to be considered as a figment of the poet's invention, but as in all probability derived through the channel of Hebrew merchants, who used to frequent the fairs of Tyre, and to which people were in use to repair from many nations. The inhabitants of Tyre and of the other parts of Phenicia, from their near and long connexion with the Jews, might naturalize many of their phrases, and imbibe many of their opinions, which by means of their extensive commerce being transplanted, might take root in different nations, while all remembrance of the parent soil would be lost and forgotten.

2d. As a place very remote from human knowledge. This appears from various forms of expression, and from lengthened descriptions, in which nature's secrets are represented as discoverable, but this place as not: that it, as to its depth and continuous extent, lay very remote from human investigation. So in Job, the finding the

the Almighty unto perfection, is said to be deeper than Sheol. So in the prophet Amos, "though they dig into Sheol, thence shall mine hand take them; though they climb into Heaven, thence will I bring them down." This entirely forbids this region being understood of a grave, to know the depth of which could never be set forth as an object of difficulty or impossibility. This also appears in that question of the Deity to Job, "hast thou seen the gates of the shadow of death? *Hast thou understood *even to the breadths of that land?*" (for so the original bears) and not as in our version, the earth. We discover also the opinion of the Seventy with respect to this state, in their version of the passage, that its extent below corresponds to that of the spacious sky above. "Hast thou been admonished of the breadth of it under the heaven." The Chaldee understands it of the region of the righteous, and expresses it in this manner: "Hast thou understood even to the breadth of the land of Paradise?"

However deep and remote from observation, human thoughts and desires may be, yet Sheol and destruction are represented as being more so,

* There is a severity in this question of the Deity, which is lost in our version. "Thou that art so well acquainted with the interior of this land, declare only its general boundaries. Say, if thou hast known the *whole* of it: hast thou understood even *(ad rahabe-aretz)* to the breadths of that land?" Job, xxxviii. 18.

"Hell and destruction are before the Lord, how much more the hearts of the children of men?" So the Psalmist in the question of the impossibility of fleeing from the presence of the Deity, assumes the two most remote objects his imagination could supply: Heaven for height, and Sheol for depth. "If I ascend into Heaven thou art there; if I make my bed in Sheol thou art also there."

I spoke also of the lengthened description in which nature's secrets are represented as discoverable, but this as not. "Destruction and death say we have heard of the fame thereof with our ears; God understandeth the way thereof, and he knoweth the place thereof," even where the effects of wisdom are felt and discerned in their ultimate glory. On this passage the Chaldee paraphrase is so remarkable in setting forth the sense in which the people of that age understood it, that I must transcribe some part. "It is the land from which food proceedeth, and under it is Gehenna, whose gelid snow is turned into the similitude of fire; and Paradise, which is the place whereof the stones are sapphires, and the dust gold. The path which no bird hath known, neither hath the eye of the vulture seen it. The path of the tree of life which Shammael,* flying in the shape of a bird

* Viz. Satan. It is likely that from a view of this passage, Milton, in his Paradise Lost, took the hint of making Satan overleap

bird, hath not known, neither hath the eye of Eve seen it. In the rocks he (man) cuts out rivers, and his eye beholds every precious thing: but where shall wisdom be found, and where is the place of prudence? Man is ignorant of its excellence, and it is not to be found in the land of the proud, who sin against their own soul. The green pearl of Ethiopia shall not be equalled to it; the traffic of its goods is golden vessels in the world to come."

3d. As being divided into two regions, the one the abode of the righteous, and the other that of the wicked.

In the New Testament this division of the invisible state is very evident; and in the Old, although the same degree of evidence does not obtain, yet there is what approaches very near unto it. We shall begin with what may be termed the lowest step of this evidence, and rising gradually until we reach the highest.

1st. A hint of it is given in that wish of Balaam, "Let me die the death of the righteous, and let my *after-state* be like his;" and in that anxiety which the spirit of God expresses, "O that they were wise, that they understood this, that they

overleap the high fence which encircled Eden, and in the shape of a cormorant perch on the top of the tree of life.

would consider their after-state." These expressions intimate something here which merits consideration, and a just application of wisdom; and at the same time hint a danger of falling into a state of an opposite nature, where a dreadful reverse might be experienced. This rises more into view in two passages of the Psalmist. The first where he says, "I love the habitation of thy house, the place of the dwelling of thy glory."—"*Gather not my soul with sinners*, nor my life with men of blood." The second, "The soul shall go to the generation of its Fathers, who never see the light." *Gather* is a consecrated term in the sacred volume, to express taking out of the world by death. It was the popular belief of these times, that a region was assigned to sinners, which Messiah terms the *portion* of hypocrites, coming to which the Psalmist so earnestly deprecated.

The abode of the unhappy assumes a more specific form in taking the appellation of the *lower Sheol*, and what Josephus terms the *darker Hades*. The epithet *lower*, is sometimes expressed, and sometimes understood. When the Psalmist says, "who shall deliver his soul from Sheol?" he means the invisible state taken in general: and that such is its law, as that when once there, none can come forth until the day of doom. But when Solomon says, "that the way of life is above to the wise, that he may depart from Sheol beneath," he must

must unavoidably mean the abode of darkness; as it is impossible for any man to be possessed of such wisdom as to escape the stroke of death, or to avoid entering into the region of souls.

When it is threatened that "the wicked shall be turned into Sheol, and all they who forget God;" to constitute this, a discriminative threatening the term *lower* must be understood, because they who remember God, as well as they who forget him, must all pass through the gates which open into the invisible country.

Instead of *lower*, the term *deeps* is employed. So we are told, that to this place of wretchedness the house of the harlot is the way; and that they who have yielded to her lure, are in the *deeps* of Sheol. Prov. ix. 18.

This place is likewise termed the *assembly of the giants*. "They who wander," says Solomon, "out of the way of understanding, shall dwell *(Be-kahal-rephaim) in the assembly of the giants.*" In the common version, this is no threatening at all; for who is it that shall not dwell in the congregation of the dead, whether he wanders out of, or keeps in the way of understanding? Prov. xxi. 16.

We have also evidence that there is such a region in the book of Job, in this sentence, "For to the day of destruction, the wicked man shall be kept

kept in darkness; they shall be brought forth to the day of wrath."*

When the Deity asks Job, "where is the way where light dwelleth; as for darkness, where is the place thereof?" Job. xxxviii. 16, 17. Two things seem to urge here that this is not to be understood of the light and darkness of earth. 1st. That the solution of the question, if it respected these natural appearances, is easy; the sun, by his presence, being the cause of the one, and by his absence that of the other. In this latter view light and darkness are transient appearances, and ever in motion; but in the question of the Deity, here is light which has a fixed habitation, and darkness which has a place of its own. 2d. This view is confirmed by several passages, that by darkness is meant the place of the wicked, and by light, the dwellings of the righteous.

I know only of one objection that can be opposed to this interpretation, which is, that this question is put among a variety of other queries, all relating to natural appearances, and therefore it would seem unnatural to start aside from these,

* *Jehashec*, third per. sing. fut. from the root *hashac tenebrosus fuit*, signifies not barely *reserved*, but reserved in darkness. The Masoretes, by their scheme of points, make two verbs of this, but they are evidently but one; and when it is rendered *withheld*, it is easily reducible to the first signification, to *darken from*, i. e. *to withhold or keep out of view*. Job. xxi. 30.

and

and put a question so remote from earth and sense. But *if starting aside* was a fault, that fault was already committed: for the Deity having asked, "Hast thou entered into the springs of the sea? hast thou walked in search of the deep?" immediately follows up this with, "have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? hast thou perceived even unto the breadths of the land, viz. that invisible world?" and then descending to particulars, he demands if he knew the two divisions of that world. "Where is the way where light dwelleth; and as for darkness, where is the place thereof?" In other words, when thou art got into that land, canst thou declare where the righteous, and where the wicked have each their respective abodes?

When we approach nearer, and take a closer view of the subject, so far from starting aside, the transition is natural and easy. The Deity, to speak in the language of Milton, had gone with Job to the wall of creation. When he spoke of the springs of the sea, he was got to nature's boundaries, and could go no farther. The vast abyss lay before him. In that abyss *(Tehom)* the antients believed all departed spirits were. Of *this*, all professed to hear, but it lay too deep and too remote for mortal ken. Having proceeded thus far, nothing was more natural than to ask Job, if going in

in quest of the so much talked of, yet so little known abyss, the gates of death, had been opened to him; plainly informing him, that this invisible land was to be seen only through the medium of death.

Although Solomon warmly inculcates the necessity of fleeing from the lower Sheol, or Abaddon, yet we see that Sheol, taken in general, is also the place of the righteous, or that region where light dwelleth. "O that thou," says Job, "wouldest hide me in Sheol, that thou wouldest keep me secret till thy wrath be past." With this coincides the invitation of Jehovah himself, "Come my people, enter thou into thy chambers, and shut thy doors about thee, and hide thyself as it were for a little moment, until the indignation be overpast." On this passage the comment of Clemens Romanus is remarkable. "All the generations since Adam, even unto this day, have passed away: but they having been perfected in love, possess from the gift of Christ the region of the pious. They shall be manifested at the visitation of the kingdom of Christ, for it is written, enter thou into thy chambers for a little, until my indignation and wrath be past, and I will remember the good day, and I will raise you up from your apartments."

These places are termed their *Gebul*, or *Lot*. "Go thy way," said the angel to Daniel, "for thou

thou shalt rest and stand in thy lot at the end of the days." Hence all those who are *sanctified* or set apart to the invisible state, are said to receive their *(Kleroi) lots*, to which the fathers have given different appellations, but all expressive of the same meaning. Polycarp terms it the *place due* to them. Justin, the *places suitable* to them. Ignatius, *their own place*. Clemens, the *holy place*. So the place to which Judas went after death, is called *his own place*.

The psalmist, David, affords us, in his own person, an instance how much he was impressed with the popular idea of this region being below. conscious that he must one day be where separate spirits are, he thus expresses his faith in the hope of a resurrection unto life: "Thou wilt again restore us to life, and bring us up again from *(Tehomoth)* [the deeps of the earth;" i. e. from the abode of Sheol, which, like the bulk of his countrymen, he had conceived to be situate under the earth.* Psal. lxxi. 20.

We now pass to the New Testament. There, in one passage, this division is very evident. A great gulf meets the view. On one side is the

* I have, in this passage, preferred following the *Ketub*, or textual reading, rather than the *Keri*, or marginal, as it is in the common version, as being more comprehensive, and expressing the expectation, not of the psalmist only, but of all those who, like him, were then expecting a happy resurrection,

region of the righteous; on the other is that of the wicked. From the *verb of passage* being employed, these two regions, although thus separated, are represented as on a level. "They who would *pass over* from you to us, cannot," says Abraham to the rich man.

This division, although not expressly set forth, is yet implied in two other places. The first where Judas is said to go to his *own* place. The term *own* is expressive of an abode altogether suitable to the characters which are remanded thither. The second where St. Peter says, that God spared not the angels that sinned, but cast them down into *Tartarus*. 2 Pet. ii. 4.

The Jews of posterior ages mingle in their account of these regions, the phraseology both of the Greeks and the antient Hebrews. "Good souls," say they, "pass over beyond the ocean straight to Paradise; but souls which are reprobate, to perdition, in the land of darkness and shadow of death."

4th. Allusions are sometimes borrowed from this state, to denote great abasement or depth of distress.

These proverbial allusions are to be considered as partaking of the nature of the hyperbole. Such as the following: "Thou didst send thy messengers afar off, and didst debase thyself even unto Sheol." So also Christ in these words addressed

to

to the city of Capernaum: "And thou Capernaum, which art exalted to heaven, shalt be brought down to hell;" i. e. high as thou in every respect hast been favoured, yet thou shalt be subjected to an awful reverse, and be laid as low as ever thou wast raised high." So also the Greeks and Latins are wont to express prosperity and exaltednes of situation, by the phrase *being raised to the stars.*

Lastly. The termination of this state is declared in the most express terms.

We may notice where this is only hinted at in an oblique manner. "So man lieth down and riseth not till the heavens be no more; they shall not wake nor be raised out of their sleep. Here it is intimated, that their awakening, and consequently a termination of their former state, shall take place with the passing away of the visible heavens.

The patriarch Job considers his being in Sheol as only for a time, which he terms his *warfare (Tzebai)* which points to his body lying in a state of corruption: but he consoles himself with the hope that this period would come to an end, and then the blessed change would take place. "Thou wilt appoint me," says he, "a *definitive period*, and remember me." This warfare then is the struggle with the last enemy. With the victory gained, the warfare terminates. "All the days of

my appointed time," says he, "will I wait, until *(Haliphathai)* my *renewal* come.

This act of waiting, unites in it the sense of *trust.* This is peculiar to the souls in that blessed state, that there is still with them *(apocaradokia) a putting forth of the head,* for that *renewal* which is now the leading object of their heart. "Thou shalt call," says Job—another circumstance of the resurrection. The voice of the last trumpet shall reach my ear, "and I will answer." The dead shall hear the voice of the son of God. "Thou shalt have a regard to the work of thine hands," not defaced as formerly, and subjected to mortality, but renewed in the perfection of beauty, completely holy, and in a state for *seeing* the Lord.

Both *change* and *renewal* are words of peculiar appropriation to the time of the resurrection. "We shall not," says St. Paul, "all die, but we shall all be *changed,* and this mortal shall put on immortality."—"He that sits upon the throne says, behold I create all things *new.*"

The end of this state is glanced at in these words: "Whom the heavens must receive until the time of the restitution of all things." To which we may join the following: "He must reign till he hath put all his enemies under his feet." The last enemy that shall be destroyed is death. Then cometh the end when he shall have delivered

up

up the kingdom to the Father, and when all things shall be subdued unto him; then shall the Son also himself be subject to him that put all things under him, that God may be all in all.

Now this subjugation of death is in fact a termination of this state. For what is it but a bringing their souls from the intermediate abode, termed a redeeming them from the *power of Sheol,* putting an end to the law which detained them there, and bringing out from the earth the *dust* which had slumbered there for ages? "O death I will be thy plagues; O Sheol I will be thy destruction."—"And Death and Hades were cast into the lake that burneth with fire and brimstone."

With this state ends the intermediate reign, or mediatory kingdom of Messiah. The intercessory period is now expired, to return no more. The church is *one* and triumphant, and nothing now remains but bright days to roll on through heaven's eternal year.

An objection has been made against the antient Hebrews believing Sheol to be the mansion of the departed spirit, because it is said, "in death there is no remembrance of thee, in Sheol who shall give thee thanks?"—"Sheol cannot praise thee—death cannot celebrate thee." All this is spoken with reference to earth; that when men are in Sheol, they are seen and heard of no more by the inhabitants of the world. They no more

more appear as formerly, to take part with their fellow worshippers in the public institutions of religion. These phrases also must be limited and explained by what, it is evident, was the tenor of the general belief with respect to spirits departed. That the belief of the existence of these in some state, formed an article of the popular creed, the story of the woman of Endor renders evident beyond all contradiction.

If in that state there was a total privation of all thought and feeling, as this objection would insinuate, why should Solomon inculcate so warmly, on parents to apply timely correction to their children, that they might escape the lower Sheol? Why should he tell us that the guests of the harlot are in the *deeps* of Sheol, if no more were meant than a common grave, when the very same thing could be affirmed of some of the most virtuous youths that ever lived that—they were dead and buried? If in that state there was no feeling, why should the rich man be represented by Christ as desirous of sending a message to earth, to his five brothers, to prevent them from coming to that place of torment?

Let one part of the popular belief be taken along with another, and it will amount to this, that spirits departed, being destitute of bodies, are thereby rendered incapable of those acts and exertions which require the instrumentality of body.

body. The very profession of the people of that day, as to the spirit's returning to God who gave it is a demonstration that they believed the soul existed and survived the body.

When Solomon says, "that there is no work, nor device, nor knowledge, nor wisdom, in Sheol," he does not deny the existence of the spirit there, but only that without the body it can neither plan nor execute. This is evident from the words immediately preceding: "Whatsoever thy hand findeth to do, do it with thy *might*." It was the belief of the antients, that the soul, when divested of the body, was feeble and weak. "Art thou also become *weak* as we?" said the departed spirits of the kings, to Nebuchadnezzar king of Babylon, on his entry intoSheol. Is.xiv.20. Such also is the view exhibited in the poets of old, who in general are faithful transmitters of antient opinions. The term *might*,* here denotes the body. It is plain then, that he points to a period when the spirit would be in its feeble state, and no longer able to wield the *hand*, or exert the activity of the

* Circumstant animæ dextra lævaque frequentes,
Nec vidisse semel satis est: Juvat usque morari,
Et conferre gradum & veniendi discere causas
At Danaûm proceres Agamemnoniæque phalanges
——————— pars vertere terga
——————— pars tollere *vocem*,
Exiguam inceptus clamor frustratur hiantes. En. 6

body;

body; the union between them being now dissolved, and the body lying motionless in the grave.

To sum up what has been said into one view, it is evident that the antient Jewish church believed in the existence of separate spirits, and consequently in a future state, giving to that state the appellation of Sheol. That according to them, there are two classes in that world; the one the assembly of the righteous, who are in light, the other the congregation of the giants, whose abode is in darkness. That it was with them an important part of moral discipline, so to train their children, as that they should not at death go to join the latter. That in the days of David, the church understood that there was a *rest* awaiting happy souls; of which that at Canaan was merely the type: "for," says St. Paul, "the Spirit would not have spoken of another day, had Joshua given them that rest." That Sheol never once signifies the grave, but uniformly the invisible world, and that it was always so understood by these antient interpreters, the Greek, the Syriac, and the Latin.—That the situation which they assigned to it, as lying at the bottom of the earth, no way militates against the truth of its existence, which is just an error of the same unavoidable nature as that which arrays the spirit in the drapery of body.—That many such errors must necessarily exist until the glass of matter

matter be removed, and we be placed in the untried world of spirits. That this world is not only a state of *probation*, but also a state of *representation*, in which views of invisible things are presented to us, drawn upon the *ground* of matter.

When Christ said, "search the scriptures, for ye think ye have in them eternal life *(Hai-Olam) the life of the hidden period*," he spoke to an old opinion, founded on the sense in which they understood many passages of the Old Testament. This is confirmed by their antient Targums, or explications, still extant.

By the admonition *search*, it is evident that there are in scripture, many mysteries, which an indifferent and superficial reader will miss; and that there, as in a field, there lies hid many a pearl of the heavenly kingdom, and that in order to come at these, some labour must be undergone in digging.

CHAPTER XVII.

A View of the Progress of this Opinion, and the distinctive Terms that were given to the Mansions of the Righteous and the Wicked, during the Ages that intervened between Malachi, the last of the Prophets, and the coming of Messiah.

AFTER the return of the Jews from the captivity at Babylon, they began to experience somewhat of change, as to national character, and to mingle more freely among the tribes of earth. Their having been so long in Chaldea, had wore off much of that spirit which kept them at a distance from the rest of the world. While they communicated many of their forms of expression in divine things to the surrounding nations, they in their turn borrowed from them terms to express more distinctively their ideas of invisible things and places, which till then were known only in the Hebrew. The light of prophecy had considerably dispelled that gloom which for several ages had rested on the invisible state. Many of these forms of expression which human ignorance was permitted to employ, to set forth its terrific feelings, were disused. The land of darkness and shadow of death were less heard of than

than formerly. The prelusive rays of Messiah's advent pierced through the gloom, and shewed that, amidst the supposed darkness, there lay the Paradise of God. The appellation of *Sheol* was succeeded, especially where the Greek language was spoken, by that of Hades; and *Abaddon*, or the house of destruction, received the appellation of *Tartarus*, which, by a slight inflexion, seems derived from the Hebrew *Tahtioth*, the *under region*. The phrase *Gan-Eden*, or *Paradise*, as expressive of the state and abode of happy souls, appears often in the Chaldee paraphrasts, and the writings of the Thalmudists. These terms Christ did not invent, but took from the popular use; and by the additional information he vouchsafed of these respective states, gave to the truth of their existence new confirmation. Garden of Eden expresses the undisturbed tranquillity, the peace and the consolation now enjoyed by the spirits of the pious. This is what is by St. Paul termed *(paraclesis aionios) the consolation of the future age*. Of this state Philo the Jew gives the following symbolical view: "In the celestial Paradise it is the lot of all the plants to be endued with life and reason, and for fruit bearing the virtues, and a life exempt from disease and corruption, and every thing of a nature similar to these; for it is said that in Paradise, the plants no way resemble those which grow in our world, but are full of immortality."

During the period of the captivity in Babylon,

Jehovah saw meet to add to the comfort of the Jews, by vouchsafing brighter views of the future world, in order that they might take a stronger hold of that people, and prevent their being drawn by the fear of torture or of death, to renounce the religion of their fathers. Daniel arose and set in the view of his captive countrymen, the visions with which he had been favoured; that should it be their lot to be arrested by the hand of death in a foreign land, yet a native country, infinitely superior to any on earth, awaited them, "when the kingdom and the greatness of the kingdom under the whole heaven should come to be possessed by the saints of the most Hight." Ezekiel followed on the same ground, and comforted them with the promise, that although they might imagine they were shortly to depart out of the world, and not to witness in their own persons the future good things of the children of God, yet they were even to be "brought out of their graves, and to be led into the land of Israel."

After Malachi, the last of the prophets, that light which had shone through a series of years with more or less brightness, now sunk below the horizon, not to emerge again until the period of its shining out with transcendant lustre in the person of Messiah. A dusk now succeeded, which although sombre, never thickened into total darkness. The *Hachamim*, or *wise men* arose, and by human

man instruction, endeavoured in a way to supply what was given to the prophets immediately from heaven. The books of scripture were by Ezra collected into one volume. These, from that time forth, were to form the text book of their theological pursuits, and they who devoted themselves to the study and exposition of them, were termed *lawyers*. These men took up the consolations, which had, by the prophets, been administered to their fathers, and declared that they looked for their accomplishment in times yet to come.

The canon of the Old Testament being closed, the Deity intimates that these must now form the future range of their search, as to information concerning the divine will. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel." Malachi. iv. 4.

The authority and influence of these wise men, although great, was much inferior to that of the prophets. They were looked up to and revered on account of the sanctity of their lives, and the knowledge of the scriptures which they possessed. These filling up the interval between the last of the prophets and the coming of Messiah, deemed it necessary to fortify the people against temptations to apostacy, by holding out to them from the book of Daniel, and other consolatory passages of sacred writ, the prospect of a better life succeeding to the present. It was during this period that the

the station of souls, which in antient times had been termed, sometimes the *pavilion*, sometimes the *sanctuary*, sometimes the *shadow of the hand of God*, began in allusion to the garden where Adam was placed, to take the name of *Gan-Eden*, or Paradise; and in order to distinguish this from that state which succeeds to the resurrection, they termed this latter the "kingdom of heaven." In reference to both these states is that passage of the son of Sirach, "The just live through the future age. With the Lord is their reward, and the care of them is with the Most High." This is their intermediate condition. The state following the resurrection is thus described: "For this they shall receive a glorious palace, and a diadem of beauty from the hand of the Lord."

These doctrines struck their roots so deep into the hearts of the Jewish nation, that no suffering, however severe, could eradicate them. Hence that observation of a celebrated Roman historian,* "that to the Jews, death was an object of contempt, because it was their persuasion that the souls of such of their countrymen as had either fallen in the field, or had suffered under the hands of the executioner, survived and were eternal." What the uninformed Roman terms *under the hands of the executioner*, was, in the estimation of the

* Animas prælio aut suppliciis peremptorum æternas putant. Hinc moriendi contemptus *Tacit. Lib. 5.*

Jewish

Jewish nation, a witnessing to, and a suffering in behalf of the laws of Jehovah.

It is probable that the Targums, or paraphrases, composed for the use of the Jews who were born at Babylon, and to whom the Hebrew had now ceased to be the vernacular idiom, contributed to bring into more general use the terms *Paradise* and *Gehenna*. Thus in the Targum, on the Song of Solomon it is said, "Like Paradise into which no man has the *privilege* of entering but the righteous, whose souls are sent thither by the hands of angels." They, it would seem, understood these words of Messiah concerning his church. Song, iv. 12. "A garden shut up is my sister;" as expressive of the setting apart to the region of the blessed, out of mortal view, the departed spirits of the just. In harmony with this paraphrase are the words of St. John, "Blessed are they who do his commandments, that they may have a *right* to the tree of life, and may enter in through gates into the city." Rev. xxii. 14.

During these ages it was the popular opinion, that to the souls of the righteous certain places in Hades were assigned, termed *(tameia) chambers*. "Did not the righteous," says the apocryphal Esdras, "who are in their chambers, ask for these things, how long shall I hope for the fruit of the threshing floor, and our reward?" Esdras, iv. 35. This is just a question of the same nature with that

that asked by the souls in the book of Revelation. The same end is looked to, and the same expectation is cherished.

In another passage of the same apocryphal book, it is thus expressed, "The earth shall render up them that are asleep in her, and the secret places those souls that were committed unto them." In the book of Revelation the same distinction is observed. The repositories of the bodies and the spirits are clearly specified; only where we should have expected the term *earth* to be employed, *death* is put. "Death and Hades gave gave up the dead, which were in them." Rev. 20. 18. The reason of which I conceive to be this: the apostle John was aware that in those countries where it was the practice to burn their dead, and not to inter them, they could have no idea how the earth should give up what was never entrusted to her, he therefore employs *death* as the more general and comprehending term, as embracing all, in whatever way they may have made their exit out of life. By death making this general surrender, it means in plain language, that the reign of mortality is now at an end, and that every rational being, in whatever way it may have vanished from the earth, is to be reproduced and animated by its spirit, now released from the invisible country Hades.

If it should be objected, why does the apostle speak

specify the sea as giving up the dead, when that was sufficiently comprehended under the more general term *death?* It would appear, that by his saying, the sea shall give up the dead which are in it: he speaks to a particular article of faith of the antient Jewish church. It is thus expressed in the 68th psalm, "that the issues or ways of returning from the state of the dead, belonged unto God;" and human weakness looking upon it as next to an impossibility to reproduce the bodies of them who had either been drowned in the seas or devoured by wild beasts, God meets these doubts by promising, "I will bring them back from the tooth of the wild beast; I will bring them back from the depths of the sea."—"Impossible as you may deem it," says St. John, "to reproduce bodies which having been devoured by fishes, are supposed to become a part of them—yet the sea shall give up her dead."

In our translation of the passage it is, "I will bring them back from Bashan." But what parallel can there exist betwixt a spot of earth in Palestine, and the wide extended ocean that rolls round the globe? If without the smallest alteration of the letters we read *Mib-beshen*, it will signify *from between the tooth*, and then on both sides the idea will be general, and constitute a parallel of equal extent, that of being devoured by fishes at sea, and by wild beasts at land.

Both the Chaldee and the Syriac have so read it. The first has expressed both ideas: "The just who have died and been devoured by wild beasts, I will bring them from Bashan. I will bring back the just who have been suffocated in the depth of the sea." The second: "The Lord says I will bring them back from the teeth."

In exact conformity to these opinions which have been stated from the apocryphal writings, as belonging to the ages that intervened between the last of the prophets and the coming of Messiah, Christ himself says, "in my Father's house there are many mansions;" and these mansions we are to view as quite distinct from that *place* which he was going away to prepare. The former he announces as already existing, but the latter as the object of his future preparation. His Father's house, with its numberless mansions, was to be their intermediate station; but the place he is preparing for them, is connected with his coming again and receiving them unto himself.

Father's house, or the house of the Lord, was an object of expectation cherished in the Jewish church. The Psalmist places this house as immediately succeeding upon the conclusion of life. "I shall dwell," says he, "in the house of the Lord *(Le-orech Jamin) for a length of days.*" Under which mode of expression there is an intimation given, that this too is to have an end, and to be superseded

superseded by a still more glorious abode after the resurrection, when the righteous shining, like the sun, shall enter upon the perfect joys of the supramundane heaven.

Christ also speaks of *(aionious skenas) tents of the future age,* which receive the souls of the just immediately in the event of the separation from the body. In this state the apostle John was shewn the bride, not yet the wife of the Lamb, namely, the souls of the blessed—betrothed and infallibly assured of being married to the Lamb, when that portion of her, now mingled with the dust of earth, shall be recovered from the last enemy. "Blessed are they who are called to the marriage supper." This was the hope of the antient Israel, and it is still cherished in the hearts of the whole church, whether of those within, or of them who are yet without the veil, and living on earth.

In the Targum on the 53th psalm are the following words, expressive of the opinion which the people of that period held with respect to the intermediate state. "Wilt thou not keep my feet from falling, that I may walk before the Lord in Paradise, to behold the light of the righteous?" Josephus, in describing to us the opinions of the the Pharisees, a sect which took its rise a considerable time before Christ, has the following words: "It is their belief that souls are endued with an immortal vigor, and that *under the earth*

there are rewards and punishments of an intermediate nature, for such as have been virtuous or wicked in life. Such precisely is the view which Christ presents to us in the two opposite states of the rich man and Lazarus. The one we behold in that division of Hades, termed Tartarus, and the other in the same invisible country, but in the region of the pious, and that betwixt these two places an impassable gulf was fixed.

The *under ground* of Josephus is evidently a version of the Hebrew *(Tahtioth-aretz) nether parts of the earth*, and this is, as has been already remarked, a mistake of no consideration. That there are rewards and punishments of an intermediate nature; that is, to which in the one case the soul is subjected, and in the other, admitted to a share of, is plain from the words of Christ in the foregoing parable. Whatever these may be, they must, on either side be in their nature exquisite. Such may be viewed as arising, in part, from a thorough consciousness of what they now are, where they are, and what they have yet further to expect.

In these times it appears that there was an appropriate name given to departed spirits, and which, agreeable to the notions of the people of that age, is expressive of their situation *(Katach thonioi) subterranean.* These, in the book of Rev. v. 13, are represented as joining the *(epigeioi) inhabi-*

inhabitants of earth, and the *(epouranioi) those of the heavenly regions*, in ascribing "blessing, and honour, and glory, and power, unto him that sits upon the throne, and to the Lamb, for ever and ever;" which is an evident proof that these *(Katachthonioi)* are the spirits of the righteous in the separate state, because it is not to be thought that the opposite class would join in such ascriptions, a work of which their nature is now utterly incapable.

When Messiah expired upon the cross, his soul went to Paradise. The words of St. Paul establish an express distinction between this and the heaven of heavens to which he ascended after his resurrection from the dead. "But *this* [expression] he ascended, what is it but that he descended?" In other words, what is it but a measuring back his previous descent, which had been to the lower parts of the earth? He then subjoins, as quite distinct from, and additional to this, "he who descended is also the same who ascended far above all heavens, that he might *fulfil all*." Eph. iv. 8. These two last words will open a field of further investigation.

It is evident that here, the apostle views the verb of *ascent* as commensurate with that of *descent*, and that the first arose out of the second. By making these two, *co-relates*, he evidently meant not ascending into heaven, but in conformity

mity to the vulgar notion of the situation of Sheol, only *(Eis-upsos) to the upper world.* This is what the Latins, adopting the same notion, term the *upper sky. Superasque evadere ad auras.* And Virgil in another passage, speaking of those who had, with their own hands, taken their dismission from life, says, "how willing would they be now to submit to poverty and severe toils in the *world above!*" *æthere in alto.*

Having shewn that the phrase *he ascended,* implied in it a previous descent to the lower parts of the earth; he adds, in the last place, that it was the same person who ascended, not as in the former instance, *on high,* but *above all heavens.* A proof of this appears in the reply of Christ to Mary. "I am not yet ascended to my Father." This could not have been said, had his spirit ascended during the interval between his death and resurrection. "While his flesh rested in hope, his soul was in Sheol," where other separate spirits are.

The captivity which Christ led captive, was then, when he returned from Sheol to earth, Commentators have applied this to his triumphing over the spirits of darkness; but this is marked by St. Paul as happening, not when he ascended, but in the hour of suffering on the cross. "He openly made a shew of them in it."

Should it appear somewhat strange to term the souls of the righteous *captives,* we ought to consider

sider that these, whatever comfort, joy and peace they may be favoured with in Paradise, are yet kept there by a law which nothing can reverse but the sound of the last trumpet. This will tend to shew how we are to understand *(aichmalosia) captivity*, and to what persons to apply it—to the souls of all the righteous which are in the invisible state. The captivity then which Messiah led captive, were those souls, which, by the resurrection of their bodies, were released from that situation, and which went, after that, into the holy city, and appeared unto many. The doing of this was one of the particular acts of power that was expected from the character of Messiah. "To proclaim *(keruxai aphesin) dismission* to the captives." This act may be viewed as the earnest of that general dismission which will take place at the last day. Such as were raised then, may be viewed as the *primitiæ*, or the first fruits of all who sleep in Jesus.

"He ascended," says the apostle, "that he might *fulfil all.*" When Messiah, in the 16th psalm says, "thou wilt make me to know the path of life." We are ready to pause, and to ask how is this applicable to Messiah, to need to be informed as to the path of life, when he says of himself, "I am the way, the truth and the life?" Now, in the Hebrew idiom, *to make to know*, sometimes signifies to give an experimental proof of.

of. Taken in this view, there arises a secret connexion between these words and the verse immediately preceding. "Thou wilt not leave my soul in Sheol." No. Thou wilt complete the work, and give me to tread the whole path to its conclusion. This path of life is nothing else but the *line* that extends through this mortal scene—through death—through the interval between death and the resurrection, and terminating with the ascension into heaven. To these different steps the primitive fathers gave the appellation of the *lex mortuorum*, or the different processes, so to speak, which the dead must go through, before they gain the summit of their happiness. To this law Christ himself, as the forerunner, submitted, and through death trod that path of life which none of the children of Adam had ever trod before. For this reason he is called the *first fruits* of them that slept.

This path of life which he went over, takes in from the time of his crucifixion to that of his ascension into heaven, about the space of forty-three days; which path, to the greater part of his people, will lie through the extent of many ages. He ascended far above all heavens, that he might *fulfil all*; i. e. tread over every step of the journey, termed also the race that is set before us. "If therefore," says Irenæus, "the Lord conformed to the law of the dead, when he departed to the shadow

shadow of death, where the souls of the dead are, then afterwards rose bodily, and after his resurrection was taken up into heaven; it is clear that the souls also of his disciples, for whose sake the Lord wrought these things, shall depart to the invisible place, appointed for them by God, and there shall remain until the resurrection, *waiting* for the resurrection, afterwards recovering their bodies, and rising in full perfection, that is bodily, in the same way as the Lord hath also risen, so shall they come into the presence of God."

I have more than once endeavoured to obviate the objection, as if the situation supposed *below*, and the incumbent darkness were circumstances very unbefitting a paradise, when both the situation and the darkness are nothing but the drapery of body hung about an object, the existence of which is fully ascertained, although, as it really is, not described. These were vulgar adaptations to the then opinion of the figure of the earth, which was imagined to be one extended plain, and of a depth altogether unknown and indeterminate; whereas in truth there is no part of earth under, and another above, it being every way encircled by the visible skies, and suspended in the illimitable void.

Descending into the lower parts of the earth, is just saying in other words, he submitted to the condition of mortality, or law of the dead, which

sends the spirit, when separated, to its destined place. Still, however, we ought to keep in view that *ascent* and *descent*, when applied to spirit, are terms employed merely in conformity to the dialect of mortals, which unavoidably speaks in the stile, and clothes the soul with the properties of body. When therefore the great Jehovah himself speaks of men digging into Sheol: when St. Paul says, "say not in thine heart, who shall descend into the deep, to bringChrist from the dead," this is merely a conformity to the vulgar notion, and altogether inconsequential, and is no more a leading mankind into error, than the delineation of the new Jerusalem in the terms, and under images of earth, has that tendency: as we may rest assured, that both as to happiness and misery, these will be found to be in reality very different from their *recorded* descriptions.

Augustine, says Grotius, "here disquiets himself to no purpose, asking how Christ could be at the same time in Sheol and in Paradise, when the one is comprehended under the other. Neither was the mention of this article in the apostles creed superfluous, for as among the Pagans, opinions varied with respect to the state of souls after this life, it was proper to be instructed by the example of Christ, that the souls of the dead survived, and were not extinguished with the bodies, but were kept in invisible places."

I stop

I stop for a little to remark, that when the worthy men of old perceived the period of their dissolution approaching, the situation or place of their souls engrossed less of their thoughts than the person to whose keeping they were to be entrusted. The departure of the spirit is set forth in words expressive of no particular line of direction to any quarter. There is nothing said of ascending or descending, of before or behind, of the right-hand or the left. "This day," says Christ to the malefactor, "thou shalt be with me in Paradise." The soul of Lazarus the beggar was carried by angels into Abraham's bosom. St. Paul was caught away to Paradise. The particle *up*, in our version, is merely a supplement, and having nothing corresponding to it in the original. St. Stephen at his death prays, "Lord Jesus receive my spirit." So St. Paul; "I desire to depart and to be with Christ." So speaks Clemens Romanus; "The apostles Peter and Paul having suffered martyrdom, under the ruling Powers, left the world and went to the *holy place*."

The patriarch Job beautifully illustrates how God being a spirit, does not stand in our fancied relation of place. "Behold I go forward, but he is not there; backward, but I cannot perceive him; on the left hand where he doeth work, but I cannot behold him. He hideth himself on the

right hand, that I cannot see him."—"The antient christians," says Grotius, "did not use to call this intermediate state or place by the name of heaven, which you may gather from Justin, in his dispute with Tryphon the Jew, and among the other opinions of the heretics, Justin reckons this as one, that they denied the resurrection of the dead, and affirmed that souls at death were immediately received up into glory."

Christ describing the numbers which every clime of earth was to pour forth as the future inhabitants of his kingdom, mentions no particular line of direction which their departed spirits were to take, but simply says that they were "to come from every quarter of the earth, and to partake (for so the original imports) of an entertainment with Abraham, and Isaac, and Jacob, in the kingdom of heaven." In the disposal of the wicked, the same cautious reserve is kept up. They are thrown into darkness, but no other situation is given to that darkness than marking it to be *(to exoteron) outer*, that is, lying far remote from the light of the righteous. On the other hand, nothing more is said of Judas than this, that he went to his own place. So Christ, without specifying the line of motion, tells the good and faithful servant to enter into the joy of his Lord.

In the visions and revelations with which St. Paul was favoured, the distinction between Heaven

ven and Paradise is evident. That of heaven is first noticed, accompanied with a declaration of uncertainty, whether he was in the body or out of the body: then the vision of Paradise follows, with a repetition of the same doubts. These visions were understood, Origin alone excepted, by all the Christian fathers, as constituting two distinct events. "The consent of the fathers," says Zanchius, a commentator of considerable note, "when it is not in manifest contradiction to the sense of scripture, has great weight with me."

The celestial Paradise, like the terrestial, has too its tree of life, and which in truth is the substance of which that was merely the shadow. This will receive additional light, when we take a view of an expression, which in the judgment of the antient Jewish church, appears to have been synonymous with the words *tree of life—length of days*. Of this I have already treated in a preceding note:* it is suffered to re-appear here, for the purpose of lending its light to its synonyme, *tree of life*.

Moses setting before the children of Israel the importance of loving and cleaving unto God, adds, as a motive, that general principle, the love of existence. "For he is thy life, and the length of thy days." This can by no means refer to earth, as a discriminating privilege, because

* See page 230.

there

there are numbers who live to an extreme old age, who yet neither love nor cleave unto God. Let it also be considered, that there was a life and death set by Moses before the Israelites, which were a matter of revelation. Now natural life and death could not be a matter of revelation, because they were already before the eyes of all. The antient Jewish paraphrasts were so sensible of this, that they commonly turn the first by "*the life of the future age*, or the hidden life; and the second by the *second death*, or being cast into Gehenna.

In all the passages where this phrase occurs, it appears to be solely appropriate to express the duration of the intermediate state; which duration is founded on the request of Messiah. "Life he asked of thee, and thou gavest it him, even length of days;" and to shew that this meant the duration of the intermediate state, he adds, as explanatory of length of days, that these were to continue *(Olam) through the hidden period.* Psal. xxi. 4.

This *life* and *length of days* cannot be that natural period allotted to man on earth, but something that is the prize held out, and conferred as the happy issue of the moral character. This clearly appears from what the Psalmist says, "what man is he that delights in life, and is *a lover ofdays*, keep thy tongue from evil, and thy lips from speaking guile." Ps. xxxiv. 12, 13.

Kedosh,

Kedosh, or the setting apart of the souls to the holy place, is said to be *comely*, for the house of God *(Le-orech-Jamim) during the period of paradise*, because it is the law of that house, that every tie shall be broken off but that which unites them to their God: that to him the exercise of every faculty shall point, and every particle of their existence be devoted. This law of *Kedosh*, or *separation*, Christ himself taught. "If a man hate not father and mother, and wife and child, and houses and lands;" that is, be willing to be separated from all these, "he cannot be my disciple."

In the book of Proverbs, wisdom is represented as coming to mankind with length of days in her right hand, and in her left riches and honours. It is impossible that this can refer to earth, because on earth, time and chance happen alike to all men; and the most eminent for wisdom are sometimes very far from enjoying the longest period of life. Neither would it be befitting the dignity of heavenly wisdom, nor sufficiently come up to the earnestness of her address, to offer her votaries a few of the evil days of earth. It is generally agreed, that by wisdom is meant Messiah himself, and who in the gospels is expressly called the wisdom of God. Now if he address Jerusalem, offering *to gather* them; understanding by the term *gathered*, bringing them to the assembly of the pious in Paradise, this will tally exactly

exactly to his offering them, in the person of wisdom, *length of days*; namely, that period which is allotted to the duration of the intermediate state. If we view wisdom as giving first that which is in her right hand, the life of the world to come, and then that which is in her left as the object of more remote bestowal—riches and glory, this will point us to that reward which Messiah says is to be bestowed only at the resurrection of the just."

To all this let us now join what Jehovah declares by the mouth of the prophet; "For as the days of *the tree* shall be the days of my people." Is. lxv. 22. *The tree* (for it has the demonstrative article prefixed) is either an abbreviation for the tree of life, or the Seventy and the Chaldee have read in their copy, *tree of life*. The amount then of the promise will be this, so long as the tree of life (put metonymically for Paradise) continues, of the same extent shall be the days of my people.

Solomon tells us that "the fruit of the righteous is the tree of life;" that is, the revenue which falls to him after death, is the possession of Paradise. Two passages in the book of Revelations, confirm this sense. The first, "to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The second, "Blessed are they who do his commandments,

ments, that they may have a right to the tree of life."

In a passage in Ezek. xxviii. 13, it is probable that the Jews might be led to believe, that although the earthly paradise was no where to be found, there was the celestial existing, into which, after death, entered the spirits of the pious. "Thou hast been in Eden, the garden of God; every precious stone was thy covering." Such, as appears from the Apocryphal writings, seems to have been the opinion of the Jews, during the two or three centuries that preceded the coming of Messiah. "Since Paradise shall be opened to us, the fruit of which knows no corruption, in which there is safety and healing. The tree of life shall be to them a sweet smelling savour, and they shall not labour nor be weary."—"Thus saith the Lord to Esdras, declare to my people that I will give to them the kingdom of Jerusalem, which I intend giving to Israel, and I will give to them the *tabernacles of the future age*." 4 Esd. ii. 12.

The purpose for which I have adduced these quotations, is not affected that they are taken from writings confessedly Apocryphal. However fabulous the narrative may be esteemed, the opinions they state are genuine, and belong to that period. Whatever then becomes of the facts, the opinions merit attention, because when Messiah came, "to tell us all things," he added new con-

firmation to these, and employed, as has been already shewn, the very phraseology. However corrupted the religion of the Jews was at the time of Christ, he never overthrows the expectations they had formed, founded on the letter of the scripture. When he said, "search the scriptures," he admits the truth of their opinion, that the life so often promised there was not *this*, but *(Hai-Olam) the life of the hidden period*, and founded on the covenant of the same name; he only censures them that in this search they had not found HIM there: "They are they which testify of me."

CHAPTER

CHAPTER XVIII.

The Opinions Heathen Nations entertained on this Subject, and how far they coincide with, or may be supposed to have been derived from Revelation.

IT appears that the theology of the Heathen world, and their worship of the supreme Being, were so much the more pure, in proportion to their distance from the primitive ages; and that amidst all the corruptions which length of time had accumulated, still traces were to be discerned of true and genuine religion. This evidently appears to be the state of those Heathens, some parts of whose history are mentioned in scripture. In the prosperity of Isaac, king Abimelech, and his friend Phichol, discerned a divine agency. "We truly saw that the Lord was with thee." Jethro, the father-in-law of Moses, "rejoiced for all the goodness which the Lord had done to Israel." Melchizedeck, who was not of the seed of Abraham, is termed the priest of the most high God. The patriarch Job, made it his daily practice to sanctify his family; i. e. to set them apart unto God, by the blood of a sacrifice.

The earliest teachers of mankind in things pertaining to the invisible world, were what the

Hebrews term prophets, and the heathen nations, poets: uniting in one character what constituted the essentials of both—to foretel future events, and to give forth oracles in diction, highly figurative and sublime. Poetry, at her first appearance, did not owe her birth to the human imagination, but rather seems the child of heaven—rising not imperceptibly from small beginnings, but like the first man himself, all at once—in her full grace and perfection of beauty—not the servant of vanity, but the attendant of celestial truth. In her channel flowed human prayers and thanksgivings. She was the herald of the praises, which, from the mouths of grateful mortals, arose to heaven's king. The language of prose meets the common things of life, but the things of the eternal world demand from poetry her sublimest, sweetest strains. Here is no danger of exaggerating: here can exist no hyperbole, because after her every effort the language must fall infinitely below the subject.

The old tradition of the poet's being inspired by the muses, is at once a proof of his language being attuned to harmony, and of the communication which he maintained with heaven. Hence when this channel was shut up, arose the spurious imitation of the heathen poets, of invoking, in the beginning of their works, the aid of the muses.

The

The genuine poets of old, such as Moses and David, were held sacred, and regarded as interpreters of the divine will. The stile of their language, on account of its superiority to prose, was termed *mashal*; i. e. *majestic, ruling, sententious figurative,* and *sublime.* Such were also termed seers, and consulted sometimes in the common concerns of life. They were applied to in distress. To one of such a character Job alludes in the following words: "If there be a messenger with him, an interpreter, one among a thousand to shew unto man his uprightness."

The most antient prophet of whom we have any account, is Enoch. A small fragment of his prophecies is preserved to us by St. Jude. This is valuable, from the view it presents, and the information it supplies, and which we will afterwards see abundantly confirmed and illustrated by the poet Lucretius.

To stem more effectually the torrent of wickedness, they displayed in the glass of prophecy approaching judgments. They tried to reach the conscience by the dread of an hereafter, and punishments to be endured after death. These intimations and warnings had their influence, and were a restraint upon numbers through a series of ages, during the infancy of human society. To this restraint the term *religion* literally agrees, and denotes that fence which Jehovah drew around human

man

man actions, so as to denominate those who overleaped it, transgressors.

Religion being taught in this manner, had its partial success, when a considerable time before the deluge, a set of men arose, disdaining all restraint which warnings or discoveries of invisible things could oppose. Seeking to acquire a name in the world, they threw off their allegiance to Jehovah, and lifted up the arm of rebellion against heaven's mighty king. From this they were termed *men of name*, Gen. vi. 4, and in all probability were giants, not so much for stature of body, as for magnitude and atrocity of crime. They were, as we learn from the same fragment of prophecy, the free thinkers of that period, who scorned to walk with the vulgar in the trammels of truth and soberness. These, as we learn from St. Jude, were murmurers and complainers, walkers after their own lusts, and who had uttered hard speeches against the God of heaven. Religion interposed its unpleasing barrier: "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all."—"Such dreams," says Lucretius, "are sufficient to *throw their terror into every condition of life.*" Thus the way of truth, which they cannot annihilate, they explode and blaspheme. Thus with many the warnings of the man of God were treated as fabulous and destitute of foundation in truth.

The

The awe of a supreme Governor of the universe existing, or not existing in the heart of man, is the line which in all ages separates between the righteous and the wicked. So the Deity himself speaks: "I will put my fear into their hearts, and they shall not depart from me." This fear is that which keeps them in the path of life, while others, who cast it off, are hurried away to their own destruction.

Ages flowed away, and the significant language of symbol, employed by the early teachers of mankind, came now to be regarded as a thing fitted only to frighten children. These the vulgar were left to believe, while they who stood upon the eminence of wealth and distinction reckoned it no small improvement to despise them. When once men renounce revelation as their guide, their advancement in knowledge is retrograde. "They are swift downward to climb, and backward to advance." Like Sancho and his master Quixote, while they fancy to themselves they are crossing the equinoctial, they are still where they were—in a boat, and floating on a mill-dam.

The *vestigia vatum*, the venerable relics of antiquity, the unenlightened poet of heathen ages, inserted in his works by way of ornament, while it never once entered his head that these had ever been any thing else than amusing fictions. Death, and what succeeded to it, were termed empty names;

names, a future world, an imaginary danger, and the fruit merely of poetic imagination.* The poet Lucretius, who lived about a century before the time of Christ, was a great ridiculer of these antient truths: but while he explodes, he has preserved to us a copy of the popular creed of his time. "He advises to banish entirely the fear of *(Acheron)* or *invisible world*, which goes to turn upside down the human existence, throwing its death-like gloom on every object around, and infusing its bitter into every human enjoyment."†

However these antient notices of invisible things might be incrusted with error, yet it becomes us to guard against joining the sceptic in his laugh, when perhaps he is amusing himself only with the allegory, instead of attending to the secret meanings it covers with its veil. To misconstructions of this nature, with respect to the Jews, heathen authors were remarkably prone. "They sacrifice a ram," says Tacitus, "to throw contempt upon Jupiter Ammon. An ox is made to bleed, which the Egyptians worship as a God;

* O genus attonitum gelidæ formidine mortis
Quid Styga, quid tenebras & nomina vana timetis
Materiem vatum falisque pericula mundi. *Ovid.*

† ——— Metus ille foras præceps Acheruntis agendus,
Funditus humanam qui vitam turbat ab imo,
Omnia suffundens mortis nigrore, neque ullam
Esse voluptatem liquidam puramque relinquit. *Luc.*

they

they abstain from swine's flesh, because the itch, the disease of that animal, had formerly disgraced their own bodies: their former long and famished condition, they still confess by their frequent fastings; they rest on the seventh day, because that day put an end to their wanderings." After such palpable misrepresentations, in matters of fact, are we to wonder if antient truths suffered in their transmission through the hands of the poet, who, not being tied up by the laws of history, had the modelling of these entirely in his power, without being troubled with the thought of his being accountable to any? At what time," says Lucretius, "you are overcome with the terrific language of the poets, will you seek to be of another opinion from me? Even I myself could frame abundance of dreams, which would disconcert every plan of life. For if men saw a full end of their miseries, they might with the armour of reason make head against the religious restraints and threatenings of the poets; but now there is no possibility of resistance, since the punishments they must fear in death are eternal. Their life is that of a fool, who is troubled with the thoughts of an *hereafter*. Such fears spring from an austere religion, "which boasts its origin to be divine."*

* Quæ caput de cæli regionibus ostendebat.

The term *Acheron* is so evidently of Hebrew origin, as to be exactly the same with the Hebrew, to the very letters. It might, like many other terms from the same language, have been imported into Greece through the channel of Phenicia. Acheron, in Hebrew, signifies the *last* and *hereafter*, viz. that state which succeeds to death. "All the things," says Lucretius, "which are reported to be in the deeps of Acheron, such as what Tantalus, Tityus, Sisyphus, suffer, are merely figurative descriptions of what daily befals us in life." It is the very spirit of that *thing*, misnamed philosophy, to rise against truth, and to oppose to her its sceptic brow, whether she comes arrayed in the garb of plainness, or clad in the veil of allegory. These representations, however they may *now* excite the smile of incredulity, may have *then* been merely the significant language of symbol, and under this veil transmitted intimations of the most awful truths. These might have been real characters in life, and remarkable each for his particular vice, and preserved on record for a warning to posterity. So Christ in displaying the abodes of the miserable and the happy, presents to us an individual in each, that we may have the more lively view of the certain consequences to which their lives, so diverse, uniformly led. Ixion bound to his wheel, Tantalus in hunger and thirst, Tityus with the vulture gnawing

gnawing on his liver, may have been truths anciently received from the Hebrew nation, of which, the general lesson they teach is this, "my servants shall eat, but ye shall be hungry; my servants shall drink, but ye shall be thirsty; my servants shall rejoice, but ye shall be ashamed. Their worm dieth not, and the fire is not quenched." Is. lxv. 13.

When Virgil places at the gates of Hades sorrows, griefs, pale disease, melancholy old age, disgraceful poverty, criminal joys, and the iron chambers of the furies, he has perhaps followed the painter, and translated from the canvass, and which, so far from being fictions, are truths fatally and daily experienced by the unhappy among the children of men.

This belief, in the existence of a future state, however a false philosophy may have laboured to banish from the minds of men, yet it is pleasant to reflect how human wishes struggle to bring it back. None was ever more sceptical or more disposed to reject any account of the invisible world than the celebrated Tacitus; yet even he, when under the meltings of filial affection, for the loss of his father-in-law, Agricola—how does he speak of it? "If there is a region assigned to the spirits of the pious; if, as wise men believe, illustrious souls are not extinguished with the bo-

dies, *may thy resting be in peace.*"* Which latter phrase is a euphemism, peculiar to the Hebrews.

This influence of the old popular opinion with respect to the distinct abodes of the righteous and the wicked, is strikingly exemplified in the people of Rome, on occasion of the death of Tiberius the Emperor: and this is to be viewed as the so much more genuine and undisguised sentiment of their minds, that the disclosure of it was produced by a sudden ebullition of rage against the Emperor for his by past cruelties. When the populace heard he had expired, "some cried, throw him into the Tiber; others supplicated mother Earth, and the infernal powers, not to give the deceased any abode but among the reprobate.†"

We now proceed to mark the agreement between the ideas of the heathen nations and the information afforded by the sacred volume, with respect to the place of spirits departed. In their general notions they entirely coincide with the antient Hebrews, and thereby afford ground for a presumption that they were indebted to them for

* Siquis piorum manibus locus, si, ut sapientibus placet, non cum corpore extinguuntur magnæ animæ: placide quiescas. *Agricolæ vitâ.*

† Pars Tiberium in Tiberim clamitarent, pars Terram Matrem deosque manes orarent ne mortuo, *sedem ullam*, nisi *inter impios* darent. *Suet.*

any

any knowledge they possess that way. Accordingly learned men have remarked, that the ideas of the antient Greek poets are, with regard to the state of the dead, evidently Phenician. This is to be accounted for by assigning as the cause of this coincidence, the commercial connexion which the people of Phenicia maintained with the different sea ports of Greece. The men of Tyre and Sidon, from their vicinity to Judea, would undoubtedly learn many particulars concerning the state of spirits departed, as at that time taught by the prophets, which they might communicate where ever their commerce extended. This derives credibility from there having been a league of amity between King David and Hiram King of Tyre, and from the subjects of the latter having been employed as workmen both by David and Solomon.

As the earliest compositions of antiquity were poetic, it will be necessary to direct our researches among these, in order to discover the opinion of those ages, which are so much the more pure and unadulterated, as they lie nearer to the period marked in the inspired writings. In thus searching for the gold of scripture, in the river beds of the antient poets, we must deem it sufficient if we find it here and there in small particles: in larger masses it is to be met with only it its native soil.

Of

Of these compositions, the true ornament is truth and nature. The simple heart pours forth its various melodies, and in these imparts what it felt and thought with respect to invisible things. In the course of ages, these opinions might suffer some change from their original form, as communicated from the Hebrew nation. The fountain head from which the stream derived its source would be forgotten, while the stream itself, in its long passage, might receive different tinges from the different soils through which it directed its current. The nations, according to their particular habits and genius, extended and modelled these opinions at their pleasure. The Deity did not interpose to correct them: "He suffered for a time all nations to walk in their own ways." One nation only was favoured, and there his light shined. "He shewed his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any other nation, and as for his judgments they have not known them." The unenlightened poet of after ages might give to this state many a wonderful, and as he might deem, many a terrible circumstance, but the prophet of Israel, however poetic his genius, felt himself under a more awful controul. The voice of inspiration was to issue pure from his lips, and "the *word* that was given, that only must he speak."

As

As the Phenicians very early began to plant colonies in many parts of the world, it is reasonable to suppose that among a variety of things belonging to the mother country, they would impart somewhat of her religious opinions. Thus to instance in some common terms, we learn from Livy, that the two magistrates who were annually chosen at Carthage, a Phenician colony, were called *Suffites*, which he informs us signified, in the Punic tongue, *Judges;* which is just the Hebrew for the same term *(Shophatim)* and that the name Carthage itself signified *new town*, which, with a slight alteration, is the exact Hebrew. So also we learn from Augustine, who was a native of Africa, and spoke the Punic language, that in that tongue the term for riches is *mammon;* and in an epistle of his, he relates with regard to this subject, a curious anecdote of his father Valerius. "I must not," says he, "omit what my father Valerius remarked with admiration. Overhearing a conversation between two peasants, when the one said to the other *salus*, he asked in Latin what the word meant, they answered *three*," which is exactly the Hebrew term *shalosh*. He likewise, among a number of other things, informs us, that in the same language the term for a wood is *jaar*, which is precisely the same with the Hebrew. As to what they have on the article of religion, we learn from Plautus,

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in a comedy, of which the title is *Pœnulus*. There, there is a scene in the Punic or Phenician language, in which they express their belief of cities being under the protection of certain gods, and in which there is to be found a circumlocution for the invisible state, altogether in the stile of the antient Hebrews.* "The man was my acquaintance, but he is now joined to the assembly of them whose habitation is in darkness." This is almost the language of Job; "before I go, whence I shall not return, to the land of darkness and the shadow of death."

It is probable that the Phenicians too had adapted the term *Sheol*, but suited to their pronunciation and orthography. This conjecture is grounded on the same term being used both by the Chaldee and the Syriac versions. Diodorus Siculus tells us that "the history" or things that are said "of Hades, came from the babarians (Jews) into Greece." Such is the declaration of some Jewish Rabbins: "The Greeks," say they, "have a knowledge of many things, but these were torches lighted up at the wisdom of the children of Israel."

Homer, who is supposed to have lived in the age of Solomon, may be classed as the first among those who introduced into Greece several of the

* s sideli brim tyfel yth chyli schontem li-phul. *Act 5.*

modes

modes of expression which were by the Hebrews employed in describing the state of the dead. Like them, he placed the habitation of spirits departed at the bottom of the earth, and gave it gates and keys. Like them, he speaks of the mansions of Hades, abodes never visited by the rays of the sun. Such forms of expression we are not to consider as the fruit of the poet's invention, but as appropriated for ages to express the abode of souls, and transmitted down by the bards of other times. Homer, however, knew nothing of the light which the covenant of the *hidden period* reflected on these imagined subterranean abodes, and therefore could not, like the inspired psalmist, express a trust that the Deity would, by a resurrection, cause him to emerge again from the *abysses* of the earth. Ps. lxxi. 20.

The heathen had a conceit that the souls of such persons as had not had the due rites of burial payed them, were not admitted into Hades, but were forced to wander a hundred years, a parcel of vagabond ghosts about the banks of the Styx. Hence we find the ghost of Patrocles supplicating Achilles to give him his funereal rites. "Bury me," says he, "that I may pass as soon as possible through the gates of Hades." So speaks Palinurus in Virgil; "throw upon me some earth, that at last I may obtain rest in death, in quiet habitations." Here the self-conceited philosopher

smiles at the rite of sprinkling the body three times with dust; but this, although misunderstood and tinged with the fabulous, was borrowed from the Hebrew nation.

To gather denotes, as to the dead, the bringing their souls to paradise. Although this cannot be effected by mortals, yet they expressed the benevolent wish that the thing might be. On the other hand, Job says of the rich man, "he shall lie down, but he shall not be *gathered.*" In the ages which followed, the performance of this rite was termed *sealing*. Of this we have a bright instance in the second book of Esdras: "Wheresoever thou findest the dead, seal *(signa)* them and bury them;" that is, express the benevolent prayer which is in use among the Jews to this day. "May he be in the bundle of life, may his portion be in paradise, and also in that future world which is reserved for the righteous." It would also appear that, in this act of sealing a corpse, they either wrote upon the head with ink, or simply made the form with the finger *(Le-hovah.)* This at bottom could make no difference in the state of the deceased, but it expressed their desire that such a person might be among those "who are written unto life." From a passage in Isaiah, it appears that persons were in use to mark with indelible ink on the hand, the words *(Le-hvvah)*, the contracted form of

of this sentence, "I am the Lord's." This agrees with what Rabbi Simeon says, "the perfectly just are sealed, and in the moment of death are conveyed to paradise." This sealing, St. Paul applies, as far as wishes can go, to Onesiphorus. "May the Lord grant to Onesiphorus, that he may obtain mercy of the Lord in that day."—"As many," says the same apostle, "as walk according to this rule, peace be on them *as (Kai)* upon the Israel of God." Gal. vi. 16.

Such being marked in death with the expression *belonging to the Lord*, explains this sentence, "The foundation of the Lord standeth sure, having this *seal*, the Lord knoweth them that *are his*."—"Hurt not the earth nor the trees," says the angel, in the book of Revelation, "until we have sealed the servants of our God in their foreheads." This seal, we are told, is their Father's name; that is, *Le-hovah, the Lord's*, alluding to the Old Testament form. This name, Christ says he himself writes, and by doing so, acts the part of the *Kedosh-Israel*, "opening where none can shut." This sealing then, is taking them off by death, and placing them in his Father's house; for after they are so sealed, we find them before the throne, "hungering and thirsting no more, and the Lamb in the midst of them, and leading them forth into pastures."

This antient rite St. Paul improves upon. Men

can, in sealing, go no farther than wishes, but the spirit of God can do more; "ye are *sealed* by the spirit, until the day of redemption;" that is, what others of old may have done symbolically, he will do in reality—he will write upon you *Le-hovah*. This is a seal which no power can erase; it will last until the day of redemption. So in another place he says, "ye are sealed with the holy spirit of promise." Now the seal *Le-hovah, the Lord's,* not only says they are his, but it is also their *memorial (Le-Olam)* through the hidden period, that he will appear and receive them unto himself, and in this waythe seal itself has in it the nature of a promise.

I hope this digression will not be unacceptable, for it was entered upon in order to shew that this rite passed out from the Hebrews to the surrounding nations. When they threw the dust upon any one, they said *quiescas,* "may thy resting be in peace." When they were upon the funeral pile, they called out to them for the *last time (novissima verba) vale.* So in Euripides it is said to Alcestes, who was then lying a corpse, "May it be well with thee under the earth." So says Tacitus to the deceased Agricola, *placide quiescas.* Even at this day such a sealing, as far as a wish can go, is perpetually in the mouth of Persian and Arabian authors.

To the situation both of the spirit and the body,

Penelope

Penelope refers, when she inquires concerning her husband Ulysses. "If he yet lives and beholds the light of the sun; or if he is now *dead*, and in the *abodes of Hades*." So in the New Testament the rich man first dies and then lifts up his eyes in Hades. In Euripides we have poetically described how the dissolution of the union between soul and body is the cause of the former leaving earth, and retiring to the invisible state. He introduces Apollo, saying, "I behold *Thanatos (death)* the priest of the dead at hand, who in a little will conduct her (Alcestes) down to the abodes of Hades." How nearly does this approach to the description of St. John, in the Rev. "And I looked, and beheld a pale horse, and his name that sat on him was *death*, and *Hades* followed with him?"

To these subterranean abodes they transferred the gloom of the sepulchre, and they believed that the light of the sun never penetrated thither. "O daughter of Peleus, who inhabitest a mansion never visited by the rays of the sun." Should any person say that this referred to the repository of the body, this is refuted by the circumstance of her lying at this moment a corpse in the house.

The heathen also entertained the opinion that in Hades there were two regions, and that to these, two paths took off in different directions. "These

"These two ways," said Plato, "go, the one to the islands of the blest, and the other to Tartarus." To the same purport is this passage of Sophocles: "O thrice happpy are they who having passed the boundaries of this mortal life, go to Hades, for to some it is given to enjoy life there, but upon others in the same region all manner of calamities is poured forth." This approaches pretty close to the language of inspiration. "That to some will be given glory, honour, and immortality, while upon others will be poured out indignation and anguish, tribulation and wrath."

"This is the place," says the priestess in Virgil, to Eneas, "where the way divides itself into two branches; that on the right which leads to the walls of Pluto: by this we go to Elysium. But the way, on the left hand, displays the punishments of the wicked, and conducts to Tartarus, the abode of the reprobate."

The elysium of the heathen, with its delightful fields and groves, and placed in an inaccessible situation, is evidently in imitation of the paradise of the antient Hebrews. The description of it by the poet Horace, approaches, in so many particulars, to the language of inspiration, that I am tempted to believe he had seen the version of the Septuagint. A few passages from both are placed in opposite columns, in order that the reader may be enabled to mark the coincidence.

Horace.

Horace.	*Sacred Writ.*
Let us seek the happy land where the honey drops from the hollow oak.	A land flowing with milk and honey. Exod. iii. 8.
Neither does the evening bear growl around the sheep fold.	No lion shall be there, nor any ravenous beast shall go up thereon, but the redeemed shall walk there. Is. xxxv. 9.
To this land no plundering ship approaches; no trader from the coast of Tyre.	No galley shall go with oars, neither shall gallant ship pass thereby. Ch. 21.
There no infection hurts the flock; no scorching heat of any star.	The inhabitants shall not say I am sick, v. 24. The sun shall not smite thee by day, nor the moon by night. Ps. cxxi.
Jupiter hath set apart these shores for the righteous nation. *Epod.* 16.	Open ye the gates, that the righteous nation which keepeth truth may enter in. Is. xxvi. 2.

What is remarkable, Horace, in his own way, tells us, that the setting apart this place of separation for happy souls, was when the first man lost his innocence and primitive mansion. Then it was

was that a superior paradise opened its gates, through which, from the consequent evils of life, a happy flight is given to the righteous.

Such were the opinions which from the earliest times prevailed with respect to the state of the soul during its separation from the body. These, it would seem, and even the phraseology were derived to them from the antient Hebrews. What the rhapsodists of antient times might recite, as the native sentiment, as the genuine effusion of the heart, would, with the poet of after ages, savour more of imitation, and obtain a place in his compositions, merely as an embellishment of art.

In the most enlightened period of Rome, the first of her scholars and philosophers, in speaking of the invisible state, as having no existence, assumed a tone of decision as if guided by a spirit of heaven. This was Cæsar. In presence of the Roman senate, he gave as his most valid reason for not putting to death some who had been concerned in the conspiracy of Catiline, that death was mercy, inasmuch as it was a rest from sorrows, and put a period to all the disasters of mortals. Such also is the language of Cicero: "What evil pray does death bring with it, except we are drawn by silly stories and fables, to think that he *(Cluentius)* is suffering in Hades those punishments which are the portion of the wicked?" Cato, in his reply to Cæsar, remarks, that what had

had fallen from him, concerning the state of separate spirits, exhibited a departure of opinion from the general belief of his countrymen. "Believing," says this latter, "I imagine that what is *commonly* affirmed with regard to the invisible state, and the distinct abodes of the righteous and the wicked, to be destitute of any foundation in truth."

That Cato himself was a firm believer in the separate existence of the soul, is plain from what he says in his reflexions on the death of his son. "O glorious day, when taking my departure from this low and mean sojonrn, I shall go to that divine company and assembly of souls. If in this I err, it is an error to which my heart cleaves, nor will I, while life remains, ever suffer it to be wrested from me."

Tacitus had said that with respect to Hades, the Jews entertained the same opinion with the Egyptians. This is fully confirmed in a passage from Plutarch: "The Egyptians have reasons for many others of their appellations: they call the subterranean region *Amenthes;* this is the place into which souls enter after death. The name signifies that which *receives* and *gives up.*"

These truths formed, for a series of ages, the popular creed. In these times mankind were remarkable for veracity and simplicity of manners. Judgments denounced, and for the most part,

executed, had a mighty tendency to preserve on their minds an influencing belief of the interposition of the divine arm. This restraining awe was then termed the *fear of God*, and where this fear was apprehended not to be, the servant of God moved with trembling steps. Gen. xx. 11.

In proportion as mankind emigrated in quest of settlements, to distant lands, the source from which they had derived these notices of an invisible state, was gradually wore out and lost from the remembrance. The Almighty, who had decreed to wink at these times of ignorance, neither interposed to vindicate what remained of the truth, nor to detect the errors which were perpetually accumulating. The children of pride arose, and under the name of philosophers, set themselves to explain away, or to prove that these antient notices, delivered under a symbolic veil, were merely the dreams of vulgar ignorance. Even so early as the age of Enoch there were scoffers in the earth, and who found a cure for their scepticism, only in the waters of the deluge.

CHAPTER

CHAPTER XIX.

A Dissertation on some Passages in the fourth Eclogue of Virgil.

FROM the earliest times of Christianity an opinion had prevailed that this poem possessed some relation with the monuments of genuine prophecy, and derived its origin from the sacred fountain. "This poem," says Dr. Lowth, "when I take into view the different periods and personages, the most conspicuous in the Roman commonwealth, the more I read, the less I understand. Such is the beauty of the stile, and the elegance of the verse, that the mysteriousness of the subject, for the most part, lies concealed, and passes unobserved by the reader. To me, when I take a closer view of each particular, and when I thoroughly balance the nature and value of the images and the phrases, so many things occur, widely different from the manners of the Romans, and so remote from the conceptions of the people of that age and nation, that I can scarce persuade myself it would be sufficiently understood, even when it was first published. But when an interpretation given from the records of the Hebrew nation, places these things in so bright a light, the force

and magnitude of which interpretation the poet could neither comprehend or even know in the remotest degree—how far the learned will yield to me in this matter, I know not: what my opinion is, with difficulty I venture to declare; and yet let me say, that to me this appears so wonderful, and so much out of the ordinary road of nature, that sometimes I am inclined almost seriously to believe, that that has happened for once, what Socrates in irony affirms concerning the poets. "Therefore God suspending their judgment, employs them as his servants, in giving forth notices of future things, that when we hear we may know that it is not they who give forth matters of such weighty importance, in which their judgment has no share, but that it is God himself who speaks, and through them makes his voice be heard, even to us." That this, however, was the case with the poet in question, I can by no means bring myself to believe. I am humbly of opinion that these phenomena, however wonderful in themselves, are solvable on a more natural hypothesis."

It is the opinion of Grotius, that the antient Sibylline oracles, kept by the Quindecimviri at Rome, appear to have been nothing else but Greek verses of some Hellenist Jews, excerpted from the sacred volume, and drawn up in the form of the oracular responses. One of these he quotes

quotes from Cicero, which being so long before the time in which Messiah appeared, must repel every suspicion of its having been a pious forgery of after ages.

"That it was necessary, if they desired to be saved, they should acknowledge HIM for King who should be King."

The language and the ideas here are clearly Hebrew, through whatever channel they may have come. As to the cause of their production, we can only form conjectures. The most probable is, that such verses were published by the Jews (for by this time they were scattered over most parts of the Roman empire) in order to beat down the foolish pretensions of the nations. Of all these, the most arrogant were the Romans: they termed Rome the eternal city, and they flattered themselves that the world was to lie for ever at their feet. The Jews, feeling their superiority as a people highly favoured of heaven, produced also oracles infinitely transcending those of Delphi or Dodona, that they expected a time when there should be "one Lord over all the earth, and his name one."—"The Lord is our king, he will save us." From this latter, might arise the oracle which Cicero recites.

In this poem the great Person mentioned as about to appear—the time and state of things there delineated, are so lofty and grand, that setting

setting the light of scripture aside, they have nothing corresponding to them in the history of mankind. With Messiah and his days they have a wonderful agreement. The assumption then has at least something of reason that these verses, going under the name of Sibylline, were supplied from the Greek version of the prophets, and by Virgil enlisted into the service of the Roman muse, and graced with his own matchless harmony of song.

The opinion that these which were handed about without number, as productions of Sibylline women, were actually in some part, the work of the Jews of the dispersion, is strengthened by the consideration that these Sibyls are assigned to various countries. There being said to be a Roman Sibyl, a Greek Sibyl, a Persian Sibyl, a Hebrew Sibyl, and all this without pretending to any thing like certainty in the matter. To these verses then, which in Hebrew stile and images, so plainly describe Messiah, and the effects of his coming, might be owing that general opinion, mentioned by Tacitus and Suetonius, as of a long time pervading all the east, that some *one* coming from Judea should rule the world. The very words of Suetonius *(in fatis) in the prophecies*, prove that it was from some of the Sibylline verses he had taken his information, and which he appears to have copied verbatim. These he terms,

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in another part of his work, *(fatidici libri) prophetical collections.* Such, having so much for their theme, universal empire, and the destruction of all other kingdoms; and perhaps by the aid of calculation, built on Daniel's seventy weeks, pointing out the time when this was expected to happen, seem to have had the same effect upon Augustus, that the words of the eastern magi had upon Herod. Elevated to the throne of the Roman empire, which had been recently erected on the ruins of the commonwealth, and the line of succession not being fixed, every whistling of a leaf was likely to disquiet him. He issued orders to gather up these collections, whether Greek or Latin, to the amount of about two thousand, and having selected a few, directed to burn all the rest*.

I shall now endeavour to analyze some parts of of this singular poem, so far as they touch on the subject of the *future age*, and remark on their truth and agreement with the records of the Hebrew nation.

This poem, Virgil wrote about fifty years before the birth of Christ. A spirit of inquiry and expectation had by this time begun to bestir itself among the nations, that some great deliverer was

* Quicquid fatidicorum librorum Græci Latinque generis, nullis val parum idoniis autoribus vulgo ferebatur, supra duo millia contracta undique, cremavit. *Suet. in vit. August.*

about

about to appear. This might primarily take its rise from the universal dispersion of the Jews. Such of them as were truly fearers of the God of heaven, might piously wish to bring their heathen neighbours to be participants of the same hopes with themselves. They might employ the harmless expedient of excerpting from their own scriptures some of the declarations concerning Messiah and the blessings of his reign. To these they might give the form of the responses, which were wont to be issued from the dark caves of heathen oracles. An over-ruling Providence might direct all this for good: here might be laid the first foundation of the conversion of the Gentile nations unto God: here might be scattered those seeds of divine knowledge, which, rising by degrees, were, by the watering of Christ and his apostles, to grow to a plentiful crop. From some such disposition beginning to manifest itself in the hearts of the nations, it was that Christ bid his disciples "lift up their eyes and mark the fields already white to harvest."

Virgil had long witnessed, and even shared in the disasters of the civil wars, which crushed and finally put an end to the Roman republic. It might be during this time that some of the supposed Sibylline verses fell into his hands, describing a reign and blessings the very reverse of what for years he had beheld. It would seem that

while

while he read he was charmed, and he determined to drop for a little the rural muse, that he might touch the Hebrew lyre, and attempt in Roman measure some of the strains of Zion.

He seems conscious that the subjects which had hitherto employed his pen, were low and mean in comparison of that which was now in his view. Yet it is difficult to account why he terms this divine subject the *woods*, and that in it there was something suitable to the character of Pollio *(sylvæ sint consule dignæ.)* The difficulty is further heightened by this, that from the one end of the poem to the other, there is nothing that can justify the title that is given. One commentator thinks that in the term *woods*, there is an allusion to those forests of timber, the care of which sometimes devolved on the consul, upon his going out of office; yet with the same breath he tells us, that this was the lowest of all the offices with which the consul was intrusted. To reconcile this with the poet's saying, that he was going to attempt a higher theme, will perhaps prove a difficult task.

I now take the liberty of suggesting a method of penetrating into these woods, according with the purpose of the poet, and founded upon a known custom of the antient Hebrews, namely, that of inscribing a book with the introductory words, or with such as expressed the leading sub-

ject. Thus the book of Genesis is inscribed *(be-reshith) in the beginning.* Exodus *(ve-elle shemoth) and these are the names,* &c. So in the book of Samuel, David gave orders to teach the children of Israel the *bow.* The word *use,* in our version, is merely a supplement, and which tends to mislead the reader, as if this were a weapon of war, whereas it is the title of the song which follows, and is taken from verse 21st of the same chapter. "The bow of Jonathan turned not back." This *bow* is mentioned as being inserted in a collection of songs, the title of which is *Jasher Upright,* probably the first word with which the collection begins. Now the title *woods* may have been some principal or leading phrase in these compositions, termed Sibylline, which fell into the hands of Virgil, and which, although appearing in Greek verse, were, as it is plain from the images and stile, purely of Hebrew origin. I am the more fortified in this opinion, that the Seventy and the Vulgate have given us their translations of several of the titles of the psalms. These compositions appear to have been miscellaneous, that is, passages selected from the various books of scripture, wherever they touched on their darling theme, the *consolation of Israel.*

When we look to the 34th chapter of Ezekiel, we may see plainly the subject from which extracts might have been taken by the Jews, to which the title

title *woods* would agree. "I will make," says Jehovah, "the evil beasts to cease out of the land. They shall dwell in the wilderness and sleep in the *woods*, and they shall be no more a prey to the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, and none shall make them afraid."

Under this title also they might class the following passages from Isaiah, as conveying the same idea of security and exemption from danger. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together, and the young lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den." Here is a beautiful picture of the return of primeval innocence, when no antipathy, no desire of blood were any longer to exist in the brute creation; but when, as in the beginning, they were to receive their food from the hand of their common mother, and to rejoice in her spontaneous bounties.

Was it any wonder then that the Roman bard having got a glimpse of the glories of the Hebrew poetry, should drop his usual themes, and try

his muse on the *(Jaarim)* the *woods* of the Hebrew nation?

In order to see with what propriety he says, "Let the woods be worthy of the consul." Let us for a little attend to the consul's character, as drawn by Velleius Paterculus. Asinius Pollio was the great friend of Virgil, and remarkable for being a peace maker—was a principal agent in that peace which took place between Octavius and Antony at Brundusium. "Let not be left unmentioned the memorable deed and saying of Asinius Pollio, when after the conclusion of the peace at Brundusium, he would not quit Italy, nor would he ever see the queen (Cleopatra) or take any share in the party of Antony, after he had unmanned himself by his attachment to Cleopatra." Upon Cæsar asking him to go with him to the battle of Actium, "My services to Antony," says he, "have been greater, his favours to me of more notoriety, therefore while you two combat, I will keep neuter, and I shall fall to be the prey of the victor." Were not the woods then, that is, peace, security, and every blessing of life, worthy of such a man to hear, so turned for peace and so averse to civil broils?

Let us now turn to the passages of the two prophets already quoted, and mark how they appear, after having passed through the hands of the Roman poet.

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"The goats shall return from the pastures with full udders, neither shall the flocks be afraid of the fierce lions, the poisonous herb shall grow no more, the amomum of Assyria shall every where abound."

Here is the same idea of security suggested, and nearly in the same words with those of the sacred volume. We may also observe a close imitation of the Hebrew image, of peaceful and of plentiful times;* and what is still more remarkable, Virgil has the two events concurring which Isaiah exhibits, that at what time a certain infant to be born, was grown up to the age of distinguishing between good and evil, butter and honey should be his food; i.e. wars shall have ceased, and the luxuries of life be had in abundance. "Butter and honey shall he eat, when he knows to refuse the evil and to choose the good."† In Virgil the period of discretion appears when the capacity of reading is attained. "But as soon as thou art able to read the praises of heroes, and

* Nam Hebræis lac & mel, non tantum rerum necessariarum, sed et superfluentium copiam designant. *Grotius.*

† Isaiah, vii. 15. "Butter and honey shall he eat," &c. not as in our version, *that he may know*, but *(Le-idath-o) at his knowing*. Similar to this is the following *(Le-penoth) at the peering of the morning*. Ps. xlvi. 5. The preposition *le* here marks the coincidence of two events; the child's gaining the period of maturity, and peace being established, expressed here by *abundance*, its natural concomitant. *Vide Lowth in loco.*

the

the deeds of thy Father, and in what virtue consists (then) over the field shall wave the yellow harvest: the blushing grape shall hang from the wild briar, and from the hard oak, honey shall distil as the dew."

Virgil terms this period the "last age of Cumean song."* Here commentators inform us, that Cumæ was the name of the abode of one of the Sibyls, and we are sent to two cities of this name, the one in Greece and the other in Italy. The whole of this account appears to be fabulous, and in all probability built on a misunderstanding of another of the titles with which these circumferaneous compositions were marked. The term *arise* is frequently employed in the Hebrew scriptures, as a word of alarm, such as in the following sentences: "*Arise*, shine for thy light is come."—"*Arise*, let us go up to Zion."—"*Arise* ye, depart, this is not your rest." In all these, the original is *Kum*, and *Kumi*, according as it is applied to a feminine or a masculine character.

The last age of Cumean song, signifies that portion of time so often mentioned in scripture by the phrase *the last days*, to the coming of which were referred by the prophets the various blessings of peace, liberty, security, which were to follow in the train of Messiah. In every country, wher-

* Ultima Cumæi venit jam carminis ætas.

ever

ever the Jews were scattered, these formed the capital object of their hopes: these, under the sharpest calamities, were their prop, which saved them from sinking into despair.

Under these expressions the poet contemplates a series of ages about to begin their course, and primeval happiness to revisit the earth. The ideas introduced are sublime, and couch under them a total revolution of nature. This is a work far transcending human powers, and worthy only of a God. No character, merely mortal, must appear here. *His*, only can answer it, who controlled the winds and seas; at whose touch, diseases disappeared, who unsealed the tomb and bad the dead come forth, and who sitting upon his throne, proclaims, "behold I create all things *new*."

This new run of ages is explained by some of the great Platonic year, which, they say, takes in a space of twenty-five, others, forty-nine thousand years. But we ought to remember, that here Virgil is got among the Hebrews, a people total strangers to Plato and his reveries. The Jewish nation, through every age, were intent on the event of their antient prophecies. In the diversity of prospects which these presented, was a period termed the year of the redeemed. For the arrival of this they anxiously looked out. "Great shall be the happiness of these times," says Maimonides, "because then we shall be delivered

vered from the yoke of the evil kingdom which restrains us from the pursuit of all the virtues, and knowledge shall be multiplied. And that King shall be powerful, of whose kingdom the metropolis shall be Zion, whose glorious name shall fill earth's utmost bounds: a greater and richer than Solomon, with whom nations shall be at peace, and whom provinces shall obey, because of his singular righteousness, and the miracles which by him shall be wrought."

The death, resurrection, and ascension of Messiah, constitute the most remarkable æra in the history of the world. "Him the heavens have received until the time of the restitution of all things," or general *replacement*, when creation is to regain its freedom, and to return to its original constitution and end. This the Roman poet thus delineates: "That Astræa or Justice was to return, and Saturnian times roll round again." In the words of the psalmist it is thus expressed: "Truth shall spring out of the earth, and righteousness look down from Heaven." So speaks Isaiah: "Wisdom and knowledge shall be the stability of thy times." The mighty effects expected from this glorious time, did not take place during the ages that preceded. Mankind then rapidly descended from the standard of primitive simplicity and innocence. Such was the depression of the human character, that in the symbolic lan-

language of antient times the gold disappeared, and every baser metal arose in succession, till the age of iron, or last stage of human depravity arrived. But when Messiah ascended, heaven was brought nearer to earth: blessings descended in showers: the wilderness blossomed as the rose, and the desart became like Eden: in lands condemned to drought, celestial springs broke out, and multitudes came and drank. A new race, born from *above*, appeared in many parts of the earth, because of the "child that was born, and the son that was given." Every thing is now in triumphant train, and gradually replacing. To the end of the world, victory must be the inseparable attendant of Messiah's steps, and, as the ages flow away, his religion must accelerate its progress, "until the knowledge of the Lord shall fill the earth, as the waters cover the seas."

In the ages preceding the deluge, they who rebelled against God, were by the poets termed *sons of earth*; but now in this delightful reverse of things, a new race was to come down from heaven, with hearts, total strangers to every sentiment of rebellion—formed to the will of heaven's King, and having engraven in them his laws. This description of antient ages declining in morals, under the image of metals of a different value, is precisely the view given in the book of Daniel, but with this difference, that instead of

the golden age returning, as fitted to answer every wish of man, a kingdom was to be set up which was not to be destroyed, or left to other people, but it was to break in pieces and to consume all these kingdoms, and itself to stand for ever. Dan. ii. 44.

The prediction of the poet, that "under this *Boy*, the iron was to cease, and the age of gold to arise over all the earth," was actually in an *inceptive* view fulfilled. In the days of the fourth monarchy, or decline of the Roman empire, the religion of Jesus commenced its successful career, and in overthrowing all opposite power, will have a germinant accomplishment, till every error and every superstition be consumed, and disappear in the brightness of its rays.

Under this reign, says the poet, "the traces of wickedness being done away, were to free mankind from that terror which perpetually pressed on them." Now, such ideas as these, except in the Hebrew scriptures, are not to be found through all antiquity. Here is evidently, by the intervention of this *Boy*, a deliverance from a general evil, for it is not a particular district that labours under it, but the world. What is this evil then but the curse arising from eating "that forbidden tree which brought death into the world and all our woe?"

"He shall govern the earth, now at peace with the

the powers of his *Father*." This seems to be a gloss of these Hellenist Jews, and here copied by Virgil, on this sentence: "Sit thou at my right hand, until I make thine enemies thy footstool." So Messiah himself tells us, "That the Father himself judgeth no man, but hath committed all judgment to the son."

"Rapt into future times," the poet addresses this august personage, and under the title of the beloved offspring of the gods, calls upon him to begin the glorious career. What this is, let Messiah himself declare: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them which are bruised, to preach the acceptable year of the Lord."

In reading the following sublime verses, the poet seems struck. He says, "See!" "Sing, O ye heavens for the Lord hath done it, shout ye lower parts of the earth, break forth into singing ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, he hath glorified himself in Israel."—"Let the heavens rejoice; let the earth be glad; let the sea roar; let the fields be joyful, then shall all the trees of the wood rejoice before the Lord, for he cometh, for he cometh to judge the earth." Psal. xcvi. Here,

in the language of St. Paul, is all nature called upon to be a participant in the glorious liberty of the children of God. Heaven, earth, seas, woods, fields, wear one universal face of joy. "See," says Virgil, "how the earth, the track of sea, and the high heaven—see how all things rejoice in the expectation of the *future age.*"*

* Aspice convexo nutantem pondere mundum,
Terrasque tractusque maris cælumque profundum
Aspice venturo lætentur ut omnia sæclo.

CHAPTER

CHAPTER XX.

The Opinions of the Greek and Latin Fathers, during the three first Centuries after Christ, with respect to the intermediate State.

THE fathers, although for the greater part, far from being men of critical or deep research, yet derived considerable advantage from their situation, as lying nearer to the apostolic age. They were not, indeed, endued with the gift of inspiration, but they could avail themselves of that light still continuing to shine in the apostles. They seem to have caught the genuine sense of many a sublime passage of the Hebrew scripture, which some commentators of modern date have, in their exposition of them, debased and sunk almost to nothing.

It is of considerable importance to inspect the faith of primitive and christian antiquity, in order to mark the ordinary and habitual view which they took of the situation of souls, antecedent to the time of the resurruction. In these times, the state of the primitive teachers was such, as to constitute a post of danger, not a height of envied eminence. Then the object of every aim was to know and to embrace the truth. The sacred

cred volume formed the subject of their daily research, because there they found their life. The gaining celebrity, by a deviation from the common orthodox track, forms no part of their character. By a celebrated historian of the present age, the streams of their eloquence are denominated *troubled:* but honesty and rectitude, holding the pen of sacred truth, will stand the test of the remotest posterity; while eloquence, debased to convey deliberate misrepresentation and falsehood, will be reprobated through every generation. The fathers were men of unprecedented simplicity of manner, and noble vigour of soul. Utter strangers to wilful perversion of the sacred text, they are never found shutting their eyes on the obvious sense, or displaying a dexterity at going wrong. It is not to be denied, however, that in the monuments which they have left behind them, there are some things which are exceptionable; but it would have been next to a miracle if there had been none, as some of them, such as Lactantius and Arnobius, had been philosophers of note among the heathen, and, as was to be expected, still retained some traces of their first education. "Not to mention," says Jerom, "Some, who if, like myself, they apply to the study of the scriptures, after having been initiated into the learning of this world, and by an elegant discourse have charmed the audience, fancy that their effusions

fusions are the law of God: neither do they take the trouble to know what the prophets and apostles have thought, but apply scripture proofs to support their sense, that actually refuse the office, and drag into their service the divine word, however reluctant and hanging back."

From the tenets which some heretics endeavoured to propagate in the second century, we learn the opinions of the orthodox, by the opposition they gave to them. In the dialogue between Justin Martyr and Trypho the Jew, the former speaking of some heretics of his time, who denied the resurrection of the body, and who represented the soul as leaving it for ever in the grave, and departing immediately to heaven, thus expresses himself: "And they who affirm there is no resurrection of the dead, but that at death their souls are immediately taken up into heaven, do not reckon them christians." He means that it is the general and orthodox opinion, that the abode succeeding to death is paradise, and that the possession of the supreme heavens is that reward which our Lord tells us is to take place, only at the resurrection of the just.

On this head Irenæus, a contemporary, and bishop of Lyons, delivers himself more fully, and tending to throw light on the preceding quotation. "But since some of them who possessed the character of orthodox, *overstep* the process of

of the advancement of the righteous," (i. e. they bring them to their crown and supreme felicity before the time which the scriptures prefix) "who are strangers to the method of directing their meditation to the period when corruption shall put on incorruption: entertaining inorthodox sentiments: heretics despising the workmanship of God, and not expecting the resurrection of their bodies; but even making light of the engagement of God, assert that as soon as they die, they ascend to heaven. They who then reject a general resurrection, what wonder if they are ignorant even of the order of the resurrection, unwilling to understand that if these things were so as they say, certainly our Lord, in whom they profess to believe, would not have risen on the third day, but expiring on the cross, would instantly have ascended, leaving his body to the earth."

This same father, at the end of the chapter just now quoted, says, "If therefore the Lord conformed to the law of the dead, that he might be the first begotten from the dead, continuing in that state even unto the third day in the lower parts of the earth; then afterwards rising in the flesh, that he might shew to his disciples the prints of the nails, so ascended to the Father. How shall they not be confounded, who say that the invisible state in which we dwell is this world, and that their *inward man* (the soul) leaving the body,

body, ascends to that abode which is above the heavens."

In the same strain, and entirely parallel run the words of Tertullian, in that chapter which treats of the soul. "What if Christ being God, and because he also was man, dying according to the scriptures, and being buried as the same declare, fulfilled this law by going through the process of human death in *the lower parts* of the earth; nor did he ascend into heaven before he descended to the *region below*, that there he might put the patriarchs and prophets in possession of his presence." A little after he adds, "Heaven is open to none, not to say shut, while earth continues, for with the passing away of the world *(transactione enim mundi)* the kindom of heaven will be unfolded to the view."

The same father, in his treatise on Paradise, has the following words: "He [Christ] hath appointed that every soul should be set apart to *(apud inferos sequestrari)* or deposited in Hades." until the day of the Lord. It is this very act which constitutes Messiah the *Kedosh-Israel*, of which epithet it is the radical signification *to sanctify*, or *to set apart* to a particular use or place. To this agrees the act of trust which the apostle Paul expresses with regard to his departing spirit; "I know whom I have believed that he is able to keep *my deposit* against that day."

This clearly shews in what sense they understood the term *Holy One* of Israel, which is merely a title of office, and corresponding to the *Hagiazôn* of the New Testament. "He who sets apart, as they who are set apart, are of one." Heb. ii. 2.

Besides being *set apart*, there is contained another radical signification, which in truth is nothing else but a particular modification of the general energy of the verb *Kadash, to put in a state of preparation.* This is termed by St. Paul a *growing up*, i. e. an ascending through the different degrees of the *pleroma*, purposed by God, and ripening for a higher and more glorious abode at the last day. On this head the apostle expresses himself in a manner somewhat singular. He views the issue of all the various labours of the different officers which have been, or shall be in the church of Christ, to be the arrival of every redeemed soul "into a uniformity of faith and of the knowledge of the son of God, to a perfect man, to the measure of the stature of the fulness of Christ:" and to shew that this can refer to no period of earth, he says it is that "we should no longer be children, tossed and carried about with every wind of doctrine." Now there never was a time or æra in the church of Christ, not even excepting the age of the apostles, when the children of God were not liable to be tossed about in some degree or other, by mistakes in sacred things. He continues,

tinues, "but that *possessing things in their unveiled essence (aletheuontes.")* Eph. iv. 15, we should grow up to the standard which Messiah exhibits in his human nature, as having gained the extreme point of salvation to which all his followers are destined to arise.

In that apology which Tertullian wrote in behalf of the Christian religion, we see, as to the invisible state, not his individual opinion only, but that of the whole church. "And if we name the place of celestial delights which is destined for the reception of the saints, paradise, we do not mean heaven. Therefore that region I call Abraham's bosom, and although not the heavenly country, yet is intended in the mean time to furnish refreshments to the souls of the righteous, until the end of the world bring forth the resurrection of all, with the fulness of reward."

This doctrine of the intermediate refreshments of the saints, was a very antient article of the Jewish church. It appears principally in the Chaldee paraphrase. In that passage of Isaiah, where it is said, "thine eyes shall behold Jerusalem a quiet habitation." The language of the Chaldee is, "Thine eyes shall behold the *consolation* of Jerusalem." From this paraphrase being so much used in the service of the synagogues, its language and views became familiar to the

Hebrew nation, and at all times was a never failing spring of comfort to the pious. Of this class was Simeon. When an old man, the leading object of his soul was the consolation of Israel. To a devout Israelite this consolation operated as a powerful antidote under every affliction, and from the eyes dried up every tear. Although laid in the grave, yet he expected a time when the captivity of the Israel of God was to be turned back, and when they would be overwhelmed in sweet surprise at the unexpected change: being, as the Psalmist expresses it, "like men that dream."

As might be expected, this hope of future consolation mingles in the writings of the apostles and the Thalmudists. In the evangelist Luke, our Lord says, "Woe to you, ye rich, for ye have received *your* consolation;" i. e. while the hopes of the truly righteous fix on the consolation of Israel, or refreshments of the invisible world, the consolation to which you directed the eye, was your wealth, and this you have got. The woe pronounced lay in this, that in the consolation of Israel they were never to participate. Such is the very sentiment which Abraham expresses to the rich man in Hades. "Son, remember that thou in thy life time hast had *(Ta Agatha sou) thy consolation*, but now he is (Lazarus) *paracaleitai, in the possession of his*, and thou art tormented."—

"Know-

"Knowing," says St. Paul, "that as you are partakers of the sufferings of Christ, so shall ye be of the *consolation*." Hence he calls Jehovah the God of *patience* and of *consolation*. Rom. xv. 5. These two terms may be viewed as in the *abstract* instead of the *concrete*, to denote they who wait and they who are comforted. Their synonyme, *expectants of Jehovah*, often occurs in the Hebrew scriptures. Of this abstract form there are several examples in the New Testament. Thus St. Paul employs *circumcision (peritomè)* to signify the Jews; and *uncircumcision (Acrobustia)* to denote the Gentiles; and *apostacy (hypostolè)* to express apostates. Heb. x. 39. So Peter and James employ the term *dispersion (diaspora)* as comprehending all Jews who were living in foreign countries. Nay, what is still more deserving remark, St. Paul terms this consolation the *consolation of the hidden period (paraclesis aiônios)*. In Hebrew this would be *(nehamath-olam.)* In our version it is rendered *everlasting*; but this will not apply to the glorified state after the resurrection, because comfort is in its very nature *intermediate*,* and implies something given in the interim to enable to support the absence of an expected good. When that arrives, the comfort is

* Ne tam longa expectatio animum cruciaret, etiam solatia piis, medio tempore, concessa quæ Hebræi vocant *(Nuach-Eden) the repose of Eden. Grotius.*

swal-

swallowed up in the superior enjoyment of the thing expected.

Among the Thalmudists the following expressions are common: "Let me not see *the consolation* of Zion, if I have not seen a certain one persecuting his neighbour."—"Let him not see *the consolation* of Zion if he has not done this."

Towards the end of the third century lived Lactanties and Victorinus the martyr, both of whom adopted the same views with respect to the intermediate state. The former in the seventh book of his Institutions, thus speaks: "Let none, however, imagine, that souls after death are immediately brought to judgment, for all are kept in one general place of detention, until the time arrive when the supreme judge shall sit in judgment upon them: then they on whom the sentence of acquittal is pronounced, shall receive the reward of immortality."

Victorinus commenting upon that passage in the book of Revelation, which speaks of souls being under the altar; and remarking that the exterior altar was to be understood here, not the interior, which is heaven, that souls continue there in a state of *waiting* until the last day, in which rewards and punishments shall be severally assigned; but because in the last time the reward of the saints and the damnation of the wicked shall be perpetual: it is said to the saints, "*wait*,

and

and as a comfort for being without the body, they have received white robes."

From the descent of Christ into Hades, Justin Irenæus, Tertullian, endeavour to prove the future descent of all righteous souls to the same place: "for," say they, "the disciple is not above his master."

Macarius, bishop of Jerusalem, explaining to a philosopher in the council of Nice, the incarnation of Christ, says, "that he descended into Hades, that in all things he might be like unto his brethren."—"After death we go down to Hades, for this too received him, and he voluntarily descended thither." It would appear that that philosopher had stated an objection to the necessity of his going thither, as if it had been more suitable, had his soul after death gone straight to heaven: but the bishop does not encounter the philosopher on the bottom of unaided reason, in debating what things were fittest and best to be done, but recurs to the authority of scripture and the plan of God, which was that in bringing many sons unto glory, the *Precursor* should tread over the whole of that track, to be trode by the redeemed people, through death, through the interval between death and the resurrection; and, finally, in rising again and ascending into glory. "For in taking hold of the seed of Abraham, he brought himself under the indispensable law of being

being made like unto his brethren in all things: and the law which sends all men to the invisible state, sent thither Messiah also. "This," says he, "is the apostolic and unspotted faith of the church."

"To the same purpose speaks Eustathius the patriarch of Antioch, in his comment on these words of the psalmist, "Thou wilt not leave my soul in Hell, nor suffer thine holy one to see corruption." Where he calls Hell or Hades the place of souls, and proves that the soul of Christ was truly human, because in his life and in that which succeeds to death, he submitted to the human lot. "The soul of Christ had experience of each of these states, for it also was in the region of human souls, and being out of the body, lived and survived; therefore it is a rational soul, and of the same substance *(homousios)* with other human souls."

Athanasius asks the question: "how was the Lord, being present in Hades without the body, accounted a man under the power of death? answers, "that having exhibited to the souls which were there detained, a view of his own soul, face to face: being incapable of being detained in death, he burst the bands of the souls which were kept in Hades." This assertion is true, not in a general, but in a *partitive* sense. When Christ returned from the dead, he brought with him from

from that region a number of souls. "Many bodies of saints which slept rose, and after his resurrection went into the holy city and appeared unto many." Mat. xxvii. 52. These had given them this privilege, to exhibit in themselves a pledge of Christ's power, to call forth at the last day, not some, but all who have ever slept the sleep of death.

In an antient fragment, the author of which is not known, it is thus expressed: "The righteous are now kept in Hades, but not in the same place with the wicked." He places the angels as the guards who separate the souls, sending each to its destined abode, to the place *due to it*, and where they continue till the resurrection. This doctrine of the ministration of angels at the hour of departure from the body, flourished in the Jewish church antecedent to the coming of Messiah. In the Chaldee paraphrase, upon the Song of Solomon, it is said that "the souls of the righteous are carried to paradise by the hands of angels." This doctrine is fully established by the confirmation which Christ himself gives to it in the parable of the rich man and Lazarus.

In the commentaries of Andreas, bishop of Cæsarea, there are, on this passage in the book of Rev. "I have the keys of Hades and of death," the following observations: "Death is the separation of the soul from the body; but Hades is to

us a place invisible and unknown, which receives our souls on their departure from the body." In his comment on chap. vi. of the same book, where the apostle John makes mention of hearing the souls under the altar crying, "how long, O Lord, holy and true, wilt thou not avenge our blood on them who dwell on the earth?" he remarks, "by this the saints appear to desire the end of the world, but they are bid to wait in patience, until their brethren should be perfected, as the divine apostle speaks, that they without them should not be made perfect: but the white robes display the splendor of the virtues shining in them, with which they are clothed, if they have not received the promises, yet with good reason they rejoice in the hope of them, which they view with the intellectual eye, being entirely divested of matter, and resting in the bosom of Abraham."

The Old Testament dwells much on the exercise of *waiting* on Jehovah, and at times in such a stile as is by no means suitable to earth. It is admitted that this exercise is begun here, but so few are the minutes we devote to it, and on these few, such drawbacks, that it is impossible we can adopt that warm language which is suitable to the soul only, when departed and entirely abstracted from earthly things. The Psalmist speaks of "waiting on the Lord, more than they that watch for the morning."—"All the days of my *warefare*," says Job,

Job, "will I wait until my *renewal* come." This view did not escape the primitive fathers of the church. It is the language of Eusebius: "He went for the salvation of the souls in Hades, which had been in the expectation of his coming many ages back."—"He descended," says Cyril, "into the lower parts of the earth, that from thence he might redeem the righteous: for the Deity being about to accomplish every thing according to the mystery of the passion, and in his soul to descend into the lower parts of the earth, to work the salvation of those who had fallen asleep, antecedent to the time of his coming, I mean the holy patriarchs."—"The saints," says Jerom, on Ecclesiastes, "who were detained in that place, expected at the coming of Christ, a deliverance from their confinement." So speaks Gregory Nyssen: "The patriarchs who are with Abraham, had, indeed, a desire to see *these good things*, and they never ceased seeking a country which is heavenly."—"After three days," says Cyril, bishop of Jerusalem, "*having made proclamation* to the spirits in prison, he returned to life; for so this was a complete proof of his love, in not only having saved them who were yet living upon earth: but even those who were now departed, and dwelling in the recesses of Hades, agreeable to what is written, "*to proclaim liberty to the captives;*" for the scripture every where testifies that redemption,

through Christ, came to them who were in Hades, as well as to those who were then alive: for the chief of the disciples says, "for this purpose did he die and rise again, that he might be the Lord of the dead and the living." Rom. xiv. 9. In this quotation the fathers have discovered considerable acumen. It is produced to support their sense of Christ as Jehovah (for so the original imports *Kuriouse* that he might be the *Ehjeh)* making himself the object of expectation to both the *living* and *the dead,* as to his future appearance and their resurrection. This is in fact being known to both by the name Jehovah. So he speaks to Moses: "This is my name *(Le-Olam) to the hidden period,* i. e. the *dead,* and this is my memorial to generation and generation, i. e. the *living upon earth.*"

"The name *Jehovah,*" say the Rabbins, "commands three tenses, the *past,* the *present,* and the *future;*" and this applies to the manner in which he gives his presence to the three different states of man—on earth—in paradise—and in the state of glory after the last day. Hence the triplication of Kedosh in the vision, which Isaiah beheld of Messiah's glory; hence the repetition of the same number of times in the book of Revelations: and what is worthy of remark, St. John having in vision got a view of the church in her intermediate condition, hears God termed *Who Was,* thereby signifying that her earthly period

was

was past; and *Who Is*, denoting by this, that view which he now gives of himself, to these separate spirits: and *Who is about to come*, as expressive of his last appearance, when he will exhibit himself in his unveiled deity, and infinitely transcending all preceding manifestations.

The words *Kedosh, Kedosh, Kedosh, Jehovah.* Is. vi. spread out, as appears from the parallel passage in the Rev. the full import of the name and its blessed effects on the children of men—separating them to himself on earth—in the intermediate state, and in that which succeeds to the resurrection. The church then which has departed in Christ, know him only as to the two first divisions of time the name commands, *the Was*, and *the Is*, but the *Erchomenos, the about-to-come* (the Greek rendering of Jehovah) with its immense and unknown glories, will only take place when the last trumpet sounds.

When we are told that the four living creatures "cry out without ceasing day and night, Holy, Holy, Holy, Lord God Almighty, who was, who is, and who is to come," we are not to imagine that exercise consists in an unceasing pronunciation of the words. No. These three tenses characterise their present enjoyments and their future expectations. * The first is a retrospect, and

* Stantibus quatuor animalibus, oculatis ante & retro, id est in præteritum & in futurum respicientibus. *Hieronymus*

this,

this, from its innumerable branches, may supply many a source of enjoyment as to what God had, while time was, done for their souls. The second what he *is* as to his present communications, and the third is a pleasant anticipation of what he will be in *future*. To express more strongly these different views, the four living creatures, are represented symbolically, as being full of eyes *before* and *behind*: by the second contemplating him as to the *past*, and by the first not only viewing him in his present exhibitions, but by the power of anticipation, often ascending to the summit of their destined glory, even that height of exaltation which they are infallibly assured will take place.

It is generally agreed that the vision which Isaiah, Ezekiel, and John beheld of the four living creatures is the same; and commentators imagine, that these in Isaiah termed seraphim, are the angels, but the view given by St. John ought to have prevented this judgment: for there, they ascribe their redemption to the blood of the Lamb, an ascription which could never have come from the mouth of an angel. These living creatures are a symbolical representation of the church within the veil, for they say that they are now kings and priests unto God; and, as quite distinct from them, St. John mentions his hearing the voice of many angels round about the throne

and

and the beasts. This appearance then, is the substance of what the camp of Israel, with the tabernacle, and the in-dwelling Majesty, in the center, were the shadows. The four gates of the camp bore the insignia or images of these living creatures: hence these are put metonymically for the camp. This appears with considerable evidence in a passage of Psal. lxviii. 10, where instead of congregation, the Seventy, the Syriac, and Vulgate are unanimous in reading it *Havothe-ca*, "*thy living creatures dwelt in it*;" meaning the whole of Israel. So speaks the Chaldee paraphrase, "when thy four living creatures walked through the desart; i. e. the people of Israel.

In the fourth century, the author of the book, of which the title is, "Questions and Answers to the Orthodox," is of the same opinion with the preceding fathers, as to the state of the dead. He asks this question: "If before the resurrection there is no retribution, what manner of advantage accrued to the thief, when his soul was conveyed to paradise?" and makes the following answer: "The advantages that accrued to the thief on his entering into Paradise, was the learning by actual experiment the effect of faith, or that belief which he professed in Messiah as king of the invisible world, by which he was counted worthy to be joined to the assembly of the saints, in which he is kept until the day of final retribution."

Such

Such is the value that Chrysostome sets upon the resurrection of the body, that, without it, the immortality of the soul was with him of small account. On 1 Cor. xv. 19, where it is thus written, "If in this life only we have hope in Christ, we are of all men the most miserable," he asks, "what do you say, Paul? How should our hope be all placed in this life, if the body rise not, yet the soul existing and immortal?" Replies, "Let the soul exist, let it be immortal a thousand times, it could not in its present state possess that ineffable happiness without the body, for all things must be manifested before the judgment seat of Christ, that each one may receive, through the medium of the body, according to the life led here, either happiness or misery. For this reason it is that the apostle says, if in this life we only had hope in Christ, we should be of all men the most miserable, because if the body rise not, the soul remains without its crown, and without that happiness which is in the heavens."

The same father, in his comment on that passage in the epistle to the Hebrews. "They have not yet received the promise, observes, "they have not yet received them, but they still wait for them. They who have in this manner died in such great tribulation, have they not yet received them? Such a space has elapsed since they have conquered, neither have they received the reward,

and

and you, while your combat remains unfinished, are you impatient? Reflect, I beseech you, what, and how great a thing it is that Abraham, that Paul, should be waiting until you are made perfect, that then in the end they may receive the reward. Abel the protomartyr, and Noah the preacher of righteousness in both worlds;" i. e. before and after the deluge, "are not to be crowned before us. HE has fixed for all, one period when they are to receive their crowns. All the just, from the time of Abraham, even unto the end of the world, desire, and make this their only wish: but the bosom of Abraham, as you know, is not reckoned the supreme glory nor the highest heavens."

"The general name," says Augustine, "where they live in happiness, is that of paradise. They immediately, in the event of death, enjoy an internal heaven; but the external cannot be enjoyed without the body, when the divine presence, before the resurrection, can only be intellectual."

Chrysostome, in allusion to the Olympic games, says, "so great and so many were the combats of these, but they have not yet received their crown; for the God of all waits until others have combated, that when the games of time are broke up, he should publicly announce all, who have gained the victory, conquerors, and at the same time bestow the reward." In another passage, on the

words of Christ to the thief, " This day thou shalt be with me in paradise."*—" The thief therefore obtained paradise, but he did not obtain the kingdom of heaven, but he will obtain it at the period when the rest of God's people shall be put in possession of it: in the mean time he possesses paradise."

Augustine, in his confessions, considers the bosom of Abraham, as the intermediate abode of souls, and quite distinct from the state of glory. Speaking of his deceased friend Nebridius: " He now lives in the bosom of Abraham, whatever it may be that is denoted by that name. There my Nebridius lives, my charming friend; but O Lord thy adopted son, he there lives, for what other place is fit for such a soul? After this transient life, thou shalt not be where the saints shall be, to whom it will be said, come ye blessed of my Father, and inherit the kingdom. Thou shalt not be there: who is ignorant of that? But thou canst now be where that proud and barren

* Dubium non est quin Christus ita loquutus sit quomodo sciebat a latrone intelligi. Post Esdræ tempora, cum res post vitam hanc mortalem eventuræ, obscurius olim indicatæ propriis distinctisque nominibus appellari cœperunt, felicitas post hanc vitam sed precipua piarum mentium a corpore separatarum & resurrectionem expectantium status vocatus est Hebræis *Gan-Eden* quæ voces hoc sensu in Thalmudicis scriptis frequentes occurrunt. *Grot.*

rich

rich man, in the midst of his torments, saw the poor beggar that had been covered with sores, now far distant and at rest."

Jerom, in his comment on these words of Hosea, "I will ransom them from the power of *Sheol*," gives the same view that is suggested in the parable of the rich man and Lazarus. "This is the place where souls are kept, whether in a state of refreshment or of punishment, agreeable to the life that has been led."

Ignatius, bishop of Antioch, in his epistle to the Tralliani, enumerating those who were witnesses of the crucifixion of Christ, says, "He was crucified and died in the view of those who are in heaven, and those who are on earth, and those who are in Hades." In the fourth century lived Hilarius and Ambrosius. The first of these is often led in his commentaries on the Psalms, to touch on the invisible state. On this passage, "If I make my bed in *Sheol*, thou art there," he makes the following remark: "He [Jehovah] subjects every soul of man to an universal and inviolable law, that all should go to Hades: to this Christ himself submitted, that he might complete or go over the whole line or course appointed to man." (This is precisely what St. Paul terms the *pleroma* of Christ.) The same opinion he declares in his commentaries on Psal. liii. In this he is justified by the suffrage of the Chaldee

paraphrase; the words of which, on the last verse of that psalm, are deserving of remark: "Who will give from Zion the redemption of Israel, but Jehovah? When the *Word* of the Lord (Messiah) shall turn back the captivity of his people, the house of Jacob shall rejoice, and the house of Israel shall be glad." This psalm being composed by David, it is impossible that the captivity here mentioned, can allude to the captivity at Babylon, an event which did not take place until above a century after. The salvation of Israel, from the Babylonian yoke, was confined to a few. The number of Jews that returned to their native land, bore no proportion to those that remained: whereas here appears an universal reverse of situation, not to a small part, but to the whole house of Israel—an event in futurition, existing, as yet only in the light of prophecy, and in the expectation of the church of God—an event to be brought about by the *Word* or Mimra, i. e. Messiah, which can be nothing else but the general resurrection. "God having appointed a day in which he will judge the world in righteousness, by that *Man* whom he hath ordained." In this light it is viewed by St. Paul, and he quotes a text from Isaiah, in support of this sense. He considers the Redeemer's coming to Zion as expressive of that last and great salvation, when all Israel shall be saved. This Israel then, are a people who in Zion or Paradise are waiting

waiting for the glorious manifestation of Messiah, who is to come to them in the character of Goel or Deliverer. The passage, as quoted by St. Paul, appears in this form; "The Redeemer shall come out of Zion, and turn away ungodliness from Jacob." In the Hebrew it is *to Zion.* The Seventy have turned the dative *Le* by *eneka, for the sake of.* As the apostle quotes exactly all the passage according to their version, except *eneka,* for which he has *ek,* which makes a very material difference; it would appear that this is not the preposition *from,* but an abbreviation of *eneka,* and in this way, the harmony among the three will be restored. He comes then for the sake of Zion. Their expected deliverance is to be released from the power of Sheol, or what St. John terms the *last enemy.*

Hilarius, in his comment on Psal. cxxi. on these words, "The Lord shall preserve thy going out and thy coming in," observes, "this preserving does not fall within the precincts of time, or of this world, but it is a waiting for a *future good,* when all the faithful shall, on their departure from the body, be reserved under the keeping of the Lord at that *entrance* (viz. paradise) of the heavenly kingdom, being placed in the bosom of Abraham."

It may be said that this psalm carries on the face of it, an allusion to the presence of the Deity, with

with his chosen people in the wilderness, when the shade of the cloud shielded them from the scorching heat of the noon day sun, and from the colds or dangerous dews of the night, termed the smiting of the moon. But this very appearance, and the blessings flowing from it, were nothing else than the shadow of a substance to be known in its reality only in the invisible world. These, whatever they may be in their unveiled essence, are termed the good things of the *future age*, and that *body* which is of Christ. Of these earthly shadows then, the utmost that can be affirmed is, that they were the stoichea, or elements, and employed to spell, although, in a very low degree, the realities of paradise. When therefore the psalmist speaks of Jehovah being "a shade on the right hand, of the sun not smiting them by day, nor the moon by night;" when Isaiah says, "they shall not hunger nor thirst, neither shall the heat nor the sun smite them," these inspired writers are, indeed, using the first elements given to the Israelites in the wilderness; but still their view is not allusory or retrospective, but prospective, or a looking forward in expectation of the great original. To a view of this we are admitted in the book of Rev. There, one of the elders informs us, that the souls which St. John beheld standing before the throne, and before the Lamb, clothed in white robes, were they "who were to hunger

hunger and thirst no more, neither was the sun to light on them, nor any heat." The Lamb who is in the midst of the throne, now *overshades them*, and leads them forth into pastures.* Rev. vii. 15, 17.

It is the language of Ambrosius in his book *De bono mortis*, or the Happiness of Dying. "The day of obtaining the crown is waited for by all, that on that day both the conquered may be ashamed, and the conquerors obtain the palm of victory."

Such were the views which the fathers, men eminent for piety and knowledge, took of the places assigned by scripture, as the distinct abodes of the righteous and the wicked. They were led to this by the original, and by the distinctive accuracy of the Greek and Latin versions, which never put the grave and the place of departed spirits, indiscriminately, the one for the other. From this advantage enjoyed, they discerned the genuine import of many a passage, which to us, by the subtitution of *grave* for *invisible state*, is obscured or totally lost. Had men of learning and critical

* Our version, by rendering it "*shall dwell among them*," has lost the allusion suggested, viz. to the benefit of the cloud enjoyed by Israel in the desart. The form of the words is copied from the original, of Psal. v. 11, *Tasech Alemu*, from the present version of which the allusion is also lost. Literally, "*thou wilt spread over them*," supply *anan* the cloud.

research

research attended to this unvarying distinction, they would never have asserted that the doctrine of a future state was not known during the times of the Old Testament. Often does the invisible state present itself to the view, under the appellation of *Sheol*, but our translators having at times made *this* put on the *semblance* of the grave, no farther notice is taken. In many a passage where the original gave *Sheol*, the version *grave* has weakened its energy and darkened its importance. While, for instance, our version makes those "that wander out of the way of understanding, remain in the congregation of the dead," (and who is it that can avoid this, whether famed for folly or wisdom?) the original with more awful accent says, "they shall dwell in the assembly of *(Rephaim) the giants.*"

Christ did not bring life and immortality to light by the gospel, in the most absolute sense, but he added new confirmation to what had already been said in the Old Testament. To the light then vouschsafed, he joined his own beams. That superior life which appears of such magnitude, when put in the balance with the present, is often mentioned in the Hebrew volume. In that period, it is true, they were only favoured with the twilight ray, but Messiah, by the discoveries he has made, has brought them nearer to the brightness of the full day. This life, the young

lawyer

lawyer had in his eye, when he applied, concerning it, to Christ; and the latter, by the answer he gave, intimates that the term *life*, in its highest sense, was familiar to the Hebrew nation. "If thou wilt enter into *that life*, keep the commandments."

In the view taken of the opinions of the fathers, it may be observed, that with respect to the place of souls, there is nothing in which they appear more unanimous than in viewing it as a place of *detention*. On this article, true, indeed, at bottom, some of them have grafted strange conceits. This truth I shall endeavour to set forth, divested of the varions misconceptions that have been formed concerning it. I begin with stating some of these, where both truth and falsehood are evidently balanced. Cyril says that "Christ having spoiled all Hades, set open those gates, which before that were impregnable." Euodius propounds it to Augustine as a question to be discussed, "whether Christ descending, preached to all, and by his grace delivered all from darkness and punishment." Somewhat similar to this is the doctrine held by the church of Rome, that Christ went down to preach to them who were in the *limbus patrum*, or apartment assigned to the fathers, and to procure their release. In support of this, they quote two remarkable passages from the first epistle of St. Peter. They who were of opi-

nion that the spirits to which Christ preached, and whose deliverance he effected, were those who were in torments, argue in this manner, from a passage in Acts ii. 24. "God raised him up, loosing the pains of hell; but these pains did not take hold of Christ, of course he could not be taken out of that in which he never was. In Hades none suffer pains but the damned, therefore such as Christ delivered must have been of that number." Such is the statement given of these sentiments by the learned and judicious Pearson, bishop of Chester, who himself saw a difficulty in applying these pains to Christ; but who, instead of properly explaining in what these consisted, has, to get rid of the difficulty, closely followed Augustine, by understanding the term *pains* to signify the torments of the damned, and that by Christ's being delivered from these, it only means that he was preserved from enduring them. "If any one should be at a loss," says Augustine, "in what sense, the phrase, *the pains of hell being loosed from him*, is to be taken, it is easy to understand that they were so loosed, as the toils of hunters may be loosed, *by way of prevention*, not that they have actually taken hold."* Now the whole

* Quod si movet aliquem quemadmodum accipiendum sit, *inferni ab illo solutos dolores*, facile est intelligere, sic illos solutos, quemadmodum solvi possunt laquei venantium; *ne teneant* non quia tenuerunt. *Aug. Epist.* 99.

difficulty

difficulty may be disposed of by denying the major proposition, that these *heblim*, or *cords* signify, or are ever employed to signify, the torments of the damned. From a misunderstanding of this term, the whole of their mistaken reasonings have originated, and consequently must, when the term is placed in its due light, fall to the ground.

The phrase *Heble Sheol*, *cords of Sheol*, means nothing more than fixation to place not reversible by finite power; that souls once separated from their bodies, and arrived in the invisible state, possess in themselves no power of reversing their situation, or of returning back to the body. This equally applies to the righteous as well as the wicked, as to the impossibility of breaking away from that state. Let it be observed, however, that this has nothing to do with the character each may have carried with him out of life; for although this restraint, termed the *cords of Sheol*, cutting off all return to the mortal body, presses equally on both, yet their internal situation, as to hope and comfort, will be very different. While light and joy are in the dwellings of the righteous, the wicked have their lot assigned them in outer darkness. This power of detention is termed, in scripture, the *hand of Sheol*, and by St. Peter *Phylakè*, which, and also the Latin *custodia*, is softer than the English term *prison*. From the declaration of Jehovah, that to bring

them out of this state, it required a ransom, nothing is more evident than that being in it, whatever rest, comfort, and assurance of a happy resurrection, they, in the mean time enjoy, it is, in itself, a disadvantage. This position is advanced, not absolutely, but on a comparative view. To depart and to be with Christ, is undoubtedly superior to remaining in life; but this again is much diminished when put in the balance with that exceeding and eternal weight of glory, which yet remains to be revealed. "I will ransom them from the *hand* of Sheol, and redeem them from death." Hosea, xiii. 14. Two acts are here promised, in order to their deliverance from their intermediate station; 1st. a loosing the power which detains their souls; 2d. a bringing back to form and beauty the scattered particles of their dust, which had lain invisible to every finite eye. To shew that this *detainer*, although rendered pleasant by the presence of Christ, is an enemy to believers, the Deity personifies it and denounces vengeance against it. "O death I will be thy plagues, *O Sheol* I will be thy destruction." So it is said that "death and Hades were cast into the lake which burneth with fire and brimstone."

Messiah then by submitting to this law of death, and by "being made like unto his brethren in all things," fell under this power of detention also.

Loosing

Loosing these pains or cords, meant a dissolution of that power under which his human soul was kept, and so enabling it to leave that state and to return to reanimate the body. This *dissolution* Messiah looks to, when he says, Psal. xvi. "Thou wilt not leave my soul in hell (Sheol) nor suffer thine holy One to see corruption." An inspection of the original will shew that the loosing these pains, and this raising up of Messiah, follow each other as *cause* and *effect*. "Whom God raised up *by* having loosed the pains of Hades." The trust so often expressed by the psalmist, of being delivered from the *hand* of Sheol, is neither more nor less than declaring his expectation of the resurrection of the body.

We proceed now to take a view of the two celebrated passages of St. Peter; 1st. that of chap. iii. 18, 19. "Being put to death in the flesh, but quickened by the spirit, by which he went and preached to the spirits in prison." So speaks our version. These words, form the proof adduced by the church of England, in the time of Edward the sixth, in support of that article in the creed, "he descended into hell." Her words are, "the body of Christ lay in the grave until his resurrection; but his spirit, which he gave up, was with the spirits which were *detained* in prison, or in Hades, and preached to them as the passage in St. Peter testifieth."

Of

Of this remarkable verse many an explication has been given by writers both of the Protestant and Catholic communion, in which, however lengthened and ingenious, I confess I found little satisfaction. On this passage, the latter build the *limbus patrum*, to which they say Christ descended, to deliver the souls of the patriarchs; and the former send us back to the antideluvian world, to mark Christ striving by his Spirit among the people of that period. To make this appear the more plausible, they foist in the word *were* before *prison*, although the article *(tois)* reclaims, and tells us that its adjunct to be supplied is *(ousi)* and of the same concord, which can never be rendered *were*, but *being*. The chief difficulty, however, still remains. Why specify the antideluvian world as the subject of the Spirit's striving, when the same thing may be affirmed of other cities and nations, such as his striving with Nineveh, by the preaching of Jonah, and with Jerusalem, by the exhortations and the threatenings of Isaiah and Jeremiah? When we ask, what prison was there in the days of Noah, in which these spirits were confined, we are told the prison of the body!! This answer is a mere evasion, for look through both Testaments, where is it that the body is ever put to denote a prison? and admitting for a moment this sense, why should that be remarked of the antideluvians, which was common with them

them to all mankind? The great difficulty in the passage is this specification, or the pointing to the period of Noah. Its general sense, "proclaiming to the spirits in prison," is susceptible of a clear explication. In order to this I observe, that some of the fathers in quoting the passage, take no notice of this exceptionable clause. To me it has all the appearance of a marginal gloss to express the reader's sense; whoever he was of *(pneumasi)* by his recollecting, perhaps, that something similar to this occurred in Gen. vi. 3, where God says, "my spirit shall not always strive with man;" and this gloss, by the oversight of some copiest, might find its way into the text. Had the term *disobedient* originally belonged to the text, we should naturally have expected that, agreeable to the Greek idiom, the article would have been repeated in this manner; *tois pneumasi, tois apeithesasi*. In confirmation of this, I would farther observe, that it is only to this verse 19, the beginning of the 4th chap. is the proper conclusion, the three following verses all belonging to the marginal gloss. I return now to the general explication of the words, "by which he went and proclaimed to the spirits in prison." If we fix our eyes on the words of the verse immediately preceding, we shall find that there, *flesh* and *spirit* stand opposed to each other, as the two constituent parts of his human nature; that while as to the first he was dead, he

was,

was, as to the second, still alive. Neither does there exist the smallest necessity of subjecting the two words, *flesh* and *spirit*, to a different syntax, as the preposition *en*, understood, evidently governs both; otherwise, *quickened by the spirit* would have been *upo tou pneumatos*. In Greek construction, nothing would have been more discordant than to employ the particles *(men)* and *(de)* to connect things so diverse as the flesh of Christ and the holy Spirit: for so it is rendered in the English version. The terms taken in this sense are altogether inconsequential, and form what is called an identical proposition: for what is its amount? "Being put to death in the flesh, he was by the spirit quickened in the flesh: whereas an opposition is here intended, that while death was brought on his body, his spirit still remained in *energy*. This is the very sense that is suggested by the Vulgate. *Mortificatus quidem carne, vivificatus autem spiritu*. It is evident then, that by spirit is denoted his human soul, which, during the interval that took place between his death and resurrection, was in the place of souls, termed in the Old Testament *Sheol*, and *Hades* in the New; and called by St. Peter, on account of its being a place of *custody* for the souls of the just, *Phylakè*. The power of keeping souls there, is in the Hebrew scripture peculiarly ascribed to God. "Thou bringest down to Sheol and raisest up."

up." This very power Christ claims, where he says, "I live for evermore, and have the keys of Hades and of death." Now if we render the verb *ekeruxen*, according to its radical sense, "*he proclaimed*," the question next will be, what did he proclaim? As the principal acts of Messiah are previously delineated in the prophets, we have among these this very act enumerated, and what is still more, the accusative supplied, which is wanting in the passage of St. Peter. He proclaimed to the captives *dismission (keruxai aphesin)* Luke, iv. 18. That this had its subordinate accomplishment on earth will not be denied, but this will not exclude its more sublime accomplishment, for, as Lord Bacon observes, prophecy has a growing and germinent accomplishing, till it reach its highest and most consummate point of fulfilment. By Messiah then being in the place of souls, viz. in Hades, and proclaiming to them, we may understand from the 61st of Isaiah, that the subject of the proclamation was *(aphesin) dismission*, and this in a twofold view; 1st. dismission to a number at present, whose bodies rose at his resurrection; and 2d. a general release to all at the time of his last appearance. The first is that captivity led captive, which the Psalmist, and after him the apostle Paul mentions, as having been atchieved by Christ when he ascended *(eis upsos)* not to the heaven of heavens, but only

up *on high*, i. e. *ad superas auras*, from the state of the dead to the upper world: an idea as has been already shewn, arising from the notion then entertained of the figure of the earth, and with the Hebrews, common to all the eastern nations.

We come now to the second passage. "This verse," says Castellio, "I have rendered verbatim, because I do not understand it." 1 Pet. iv. 6. In our version it is thus expressed: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to man in the flesh, but live according to God in the spirit." In this passage I consider the verb *euangelisthe* as active in its signification, and equivalent to the phrase "*he proclaimed*," in the first passage, that the same nominative belongs to both, viz. Messiah: and that the words which follow are plainly the good news which the verb itself involves. First, he announced the good news to the dead, these were, "that they should be judged in the flesh." Here was a promise of the resurrection, termed by St. Paul the sonship. *Kata anthropous* signifies after the manner of men, and by one in a human figure: so the phrase is understood. 1 Cor. xv. 32. "*If after the manner of men* I have fought with beasts at Ephesus." The second part of the good news is, that they were to lead a life *(Kata Theon) altogether divine.*

divine. The whole verse may be rendered in this manner:"* For, for this cause he announced the good news, even to the dead;" i. e. the spirits departed, "that they should be judged in the body by one in the figure of a man, but should in the spirit live unto God." The whole of this is only expressing in other words what God made known to Moses by the name Jehovah *(Ehjeh)* "*I shall be.*" This was his memorial both to the *hidden period (Le-Olam* i. e. the dead) and to generation and generation, i. e. the living as they arise through the different ages upon earth. Messiah's proclamation of *dismission* was not only a repetition of the Berith-Olam, or covenant of the hidden period, but it was followed by present effects. "The bodies of many saints rose," and this act must have added new confirmation, that the redemption of the body would one day become general, for of this "God hath given assurance unto all men, by his having raised Messiah from the dead." Acts, 17, 31.

* Hunc enim in finem, vel mortuis lætum attulit nuncium fore ut judicarentur quidem more humano in carne, divinum vero ævum in spiritu transigerent.

FINIS.

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